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Andrew Jackson.



Martin Van Buren.



John Tyler.



Bishop Onderdonk.



Bishop Hughes.

Welles, Albert. #14863.

“THINGS NEW AND OLD,”

FOR

THE GLORY OF GOD,

AND

EVERLASTING BENEFIT OF ALL WHO READ AND UNDERSTAND THEM;

OR

OLD REVELATIONS AND PROPHECIES

IN

SEVERAL SERMONS,

REVISED, ENRICHED, EMBELLISHED AND CONFIRMED;

—AND—

DEDICATED TO THEIR EXCELLENCIES, ANDREW JACKSON, MARTIN VAN  
BUREN, JOHN TYLER, BISHOP ONDERDONK, AND BISHOP HUGHES.

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BY A DESCENDANT FROM ONE OF  
THE EARLY PURITANIC GOVERNORS.

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“NE QUID FALSI DICERE AUDEAT,  
NE QUID VERI, NON AUDEAT.”

Bear with me a little, in my folly, seeing ye yourselves are wise.—PAUL.

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PORTLAND:  
PUBLISHED BY WILLIAM HYDE.  
THURSTON, ILSLEY & CO., PRINTERS.

1845.

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## DEDICATION.

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TO your Excellencies, viz: ex-Presidents ANDREW JACKSON, MARTIN VAN BUREN, JOHN TYLER, and Bishops ONDERDONK and HUGES, this work is here very ceremoniously inscribed.

IT WILL strike all minds acquainted with this work, and with you, that there are no personages in North America, so worthy of a dedication of a work of this kind, as yourselves. All of you have preached, and harrangued, for many years, to the members of the vast congregation, for which these sermons are designed; and all of you have stoutly professed to wish well to *asses*.

If I have offended your *excellencies*, by encroaching upon your employment, it is fit I should beg your pardon, or offer some apology; but as I have often seen your public declarations, that there was plenty of work for you, and hundreds more in that line of business, I trust you will not be offended at receiving a little assistance from one, who means well to every member of each of your congregations.

Cherishing the hope, that you will recommend these sermons to your numerous acquaintances and friends, I am,

Your most humble servant,

THE AUTHOR.



## CRITICAL NOTICES

Of the "First Edition" of "THINGS, NEW AND OLD," viz :

*From the Pittsburgh Telegraph of Oct. 13, 1847.*

### REVIEWS OF THEOLOGICAL AND CIVIL HISTORY.

*Mr. Editor*,—I had the pleasure to hear a Review, given by Rev. Prof. Welles, in the church of Rev. Mr. Fulton, last Sabbath evening, and feel strongly desirous that he should be encouraged to give a course to our citizens, in one of our churches; as I am confident that intelligent and critical hearers would be highly entertained and improved by attending. I well know that *his Reviews* have been spoken of in the strongest terms of commendation by gentlemen in the highest walks of literature, taste, science and theology in our country.

A FRIEND TO HISTORICAL RESEARCHES.

From the "Portland Bulletin" and "New York Christian Intelligencer," respecting the *Reviews*, referred to above, entitled

#### "THINGS NEW AND OLD."

The New York Christian Intelligencer, in noticing the excellent (we came very near writing *eccentric*) work with the above title, lately published by William Hyde, of this city, makes the following just remarks, concerning its merits:—

"This octavo, of 260 pages, consists of eight very remarkable sermons on very striking texts of Scripture. The contents are in keeping with the title page, as above given. The author, as appears from the preface, has numbered nearly three score and ten years. But no one who reads his book will readily be persuaded that time has in the least impeded the current of his thoughts. The structure of his mind is peculiar. His book is remarkable for pith, wit and pungency; also for the great variety in its contents. It displays the very ardent temperament of the author, who has a mind of his own, and expresses it, not only freely, but with characteristic severity. His views of things, civil and ecclesiastical, are very prominently and impressively presented. The curious reader may be aided in forming some idea of this singular book, by taking the Bible, and turning to some of the passages selected as the subjects of discourse. The first of these is recorded in Genesis xlix. 14. Another is that in Numbers xxii. 21—30."

We conclude this brief notice in the truthful words of the author:—"Though there may be some things that seem to savor a little of the ludicrous in these sermons," [and we may add, some things which the sober reader will regret.] "yet he may rest quite assured that he will find also *some very serious things, highly worthy of his notice.*"

*By Dr. Cheever, in "New York Evangelist," 1845.*

"THINGS NEW AND OLD." By a descendant of one of the old Puritanic Governors.

This is a strange work; but under its uncouth and fantastic garb contains the most timely truths, which many besides this honest Puritan have felt, but none dared express so plainly. A more out-spoken, unflinching picture of the times, and of the real causes of the dark aspects of things we have never seen; and the reader, if he will overlook the oddity, sometimes whimsical, and sometimes tedious, will find thoughts and counsels not only worth his trouble, but also worth cherishing.

*From the Portland Bulletin of April 21, 1845.*

"THINGS NEW AND OLD." A Boston Lady of uncommon talents, who is known as an *authoress*, being the other day in the store of the publisher, spoke in terms of very high commendation of this volume—as in her view, "one of the most interesting and exciting productions, she had met with." *Every family should have a copy.* They will have in addition to a *volume of most interesting and important matter*, in relation to their highest interests, a frontispiece-engraving, exhibiting good likenesses of the heads, in a most admirable group, of Andrew Jackson, Martin Van Buren, John Tyler, Bishop Onderdonk, and Bishop Hughes; which, alone, to persons of intelligence and taste, who have never seen those personages, will be worth more to keep and look at, than the cost of the volume, viz., \$1 50.

ONE MORE.—Said a "Down East" Editor, "We take this work, as designed for an *effectual cure of the popular diseases (errors) of the day.*"

Another says, "The Author of this Work *has hit upon the right characters.*"

1917

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1944

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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1865. It is a very important document, as it is the first official communication from the President to the Congress since the end of the Civil War. The letter discusses the state of the country and the progress of Reconstruction.

SECRET

[illegible]

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "John A. Smith", "John B. Smith", "John C. Smith", "John D. Smith", "John E. Smith", "John F. Smith", "John G. Smith", "John H. Smith", "John I. Smith", "John J. Smith", "John K. Smith", "John L. Smith", "John M. Smith", "John N. Smith", "John O. Smith", "John P. Smith", "John Q. Smith", "John R. Smith", "John S. Smith", "John T. Smith", "John U. Smith", "John V. Smith", "John W. Smith", "John X. Smith", "John Y. Smith", and "John Z. Smith".

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## PREFACE.

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It is well known, that it is very customary for preachers, civil as well as ecclesiastical, when they publish sermons, to assign reasons why they do so. "The desire of friends,—and the request of better judges,"—are often given as reasons of publication. The *author* of this COLLECTION of "*sermons and reviews*," does not pretend to any of *these* reasons; yet, he verily conceives, that he has *good and altogether sufficient reasons* for publishing them. *The audience*, whom he intends to benefit, is far too large, for any single human voice to reach the ears of all; and, therefore, as he could not speak to all so as to make them hear, he has made choice of this medium, as the only one by which he could communicate these instructions.

But, when one is disposed to preach a sermon or two, for the benefit of any of the creatures God has made, he is, now-a-days, often perplexed to find a proper subject or text, to discourse upon. Almost every character has been described in some sermon, lecture, or political speech. And there is not a faculty of the mind, nor a member of the body, but which has been harranged, lectured, or preached threadbare. There are, also, now, sermons to young men, and sermons to *young women*,—dissertations and speeches, and phrenological humbugs on *heads*, and fascinating lectures on *hearts*—almost every subject is exhausted, having been lectured and sermonized to death.

Yet, the author does not remember having seen any sermons, excepting these, on the subjects he has here chosen, nor heard of

any preached, professedly and particularly to his audience. Our *very excellent patrons* may peradventure, be offended at the author, for thus interfering with their employment, and preaching to their congregations; but this much the author, may in truth, say, for himself, *that he has not preached after their manner*; and to make them some satisfaction, has given them the *honor of a dedication*.

Now, every preacher has a right to preach as it pleaseth him, to such as are disposed to hear him; and in whatever manner he has an inclination, if his end be the real profiting of his hearers; and, therefore, if he be not so happy as to please his audience, he should take care not to displease himself.

*Sermons to this class of animals*, I know, may appear strange, to such as have lately read sermons to *young women*; but they ought to consider, I think, that something is due, even to these quadrupeds. We read, you know, of *their preaching to mankind*; and pray tell us, *why may not MEN preach to them*?

Some *solemn epicurian, in black*, will doubtless hoot this, as an insult to mankind, and a reflection upon gentlemen in all the holy orders; and all the *very excellent dignitaries of church and state*! The author can only reply, in vindication, that he has followed the example of the Patriarch Jacob, who preached to asses; and of our Saviour, who sent a challenge preachment to the voluptuous monster, Herod, styling him "*that fox*," a cunning and ferocious brute, that he held in utter contempt.

After all, there is some reason to suspect that the preachers referred to, will censure these sermons, for being *destitute of some things which they ought to contain*; as also, for *not wanting some things which they contain*. But, as "*humanum est errare*," there is no perfection in this life, the reader must receive them as they are. There should have been *two volumes* of them, for the sake of fashion, as that has become the customary style of publishing; but it has been thought convenient to postpone *one*, 'till such time as it should appear how the *first* was received.

And, another thing: these sermons should have been dedicated to *many subordinates of their excellencies*, named in the dedication; with hopes that they also would join in recommending them to public notice; but the author feared *offending their modesty*, by the *flattery of a dedication*; and for that reason, they have not been named.



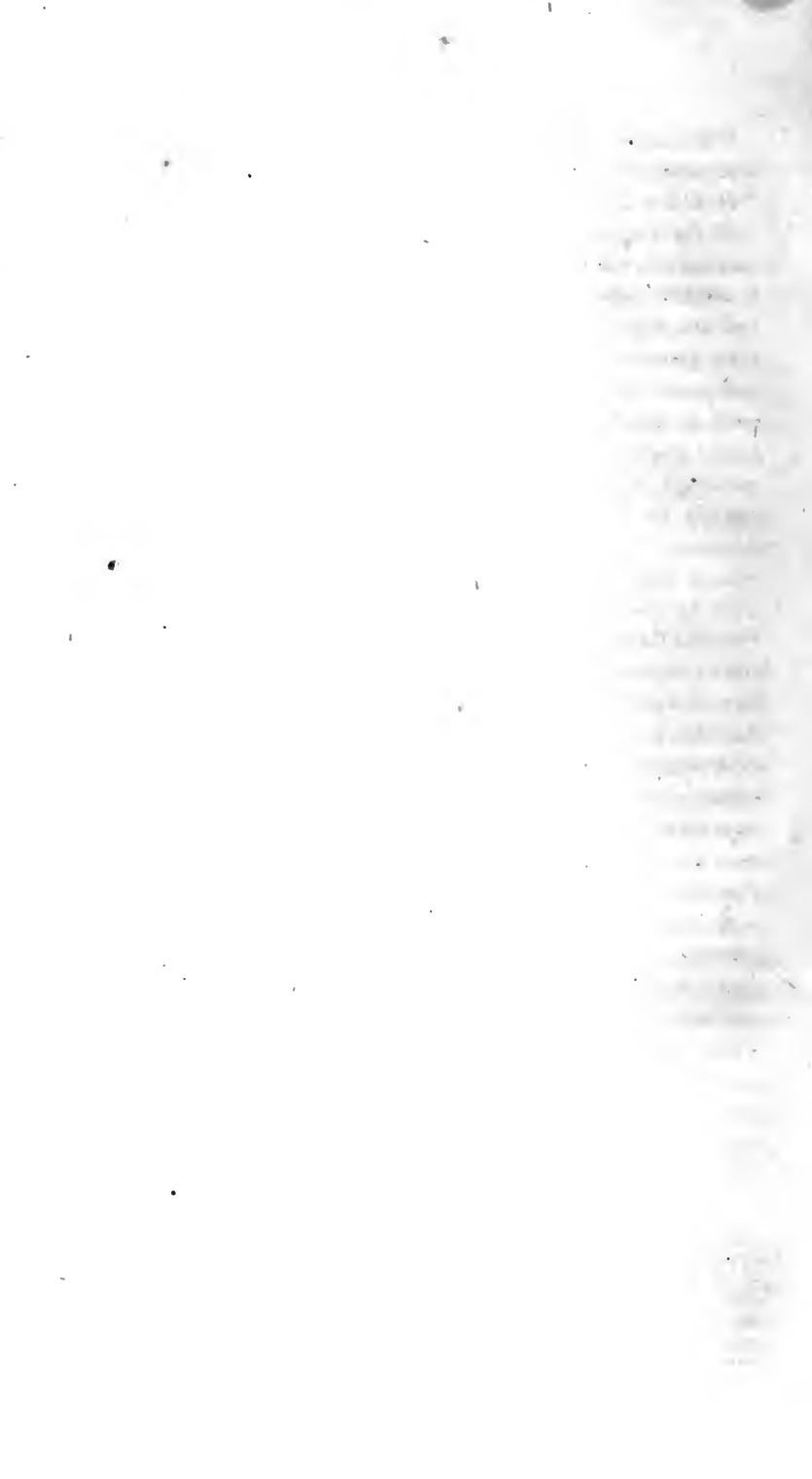
Once more. The author has deferred setting his name to these discourses, until the *twenty-fifth* edition, when he may perhaps find "*D. D.*" to fix to them, like other authors.

If the clergy, or others, think it improper thus to preach to quadrupeds, the author may, perhaps, publish, by-and-by, sermons to *Doctors in Divinity*; when he will pay some regard to method, and the regular *set-to* rules of composing sermons. Doubtless, every preacher ought to consider *the qualifications* of his audience, and preach accordingly. Though there may be some things that seem to savor, a little, of the ludicrous, in these sermons, the reader may rest quite assured that he will find *also, some very serious things, highly worthy of his notice*. Thus much the preacher can say for himself, that having enjoyed almost "*three score and ten years,*" during the latter portion of it, on witnessing the corruption and profligate tendency of things, in both church and state, he has often rejoiced in having *authority* from the "*Royal Preacher,*" to rebuke the "*madness of the times.*" When *Jackson* came into the chair of state, HE saw, distinctly, in that melancholy fact, that *public, American virtue*, was sinking from her *glory*; and that *vice*, was emerging from its infamy; and he did *not hesitate then, publicly, to sound the note of alarm*. And the time has now come, when the *basest* would have us recognize them as on the *same level* with the *best*! And whoever dares, even with authority from the *living God*, to expose and reprobate this state of things, expects to be visited by the million, with implacable wrath. But in all this wrath, there is nothing to be deprecated by us; as these *patricides* are unsusceptible of solid argument, or any holy principle; we have, therefore, no solicitude about their *censure* or applause—we *would*, indeed, were it possible, do them good. This is at least a negative merit, which some preachers of the age cannot claim; and with which they will never be endowed; *endowed with*, did I say? *They could not be endowed* with what is *negative*! *Call it anything you please, for I have done.*

#### COMPILER.

N. B. — Yet, he will here *superadd*, that, having, on a certain evening, exhibited the plan, and leading features of the contents of this work, to one of the most distinguished critics in Biblical literature and ecclesiastical history, now PRESIDENT of one of our Colleges, he gave it his most emphatic and substantial testimony of approval; presenting the author with ten dollars, with the assurance that if he would send him one copy, when it should come from the press, he would consider himself amply remunerated.

A——



## SERMON I.

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GEN. XLIX, 14:

ISSACHAR IS A STRONG ASS, COUCHING DOWN BETWEEN TWO  
BURDENS.

Every theological scholar knows, that the language of the Old Testament, is peculiarly suited for drawing characters in few words. It is usual, in the Hebrew language, to present the image of a multitude, by a single character. We find it very common, by the figure of a *beast*, to point out the image of a whole people; and there is always at least some resemblance to the thing signified. It is needless now to go far for examples — there is one in the text: Issachar is a strong ass, &c. And, indeed, he has much need of strength, for *he carries two burdens*.

The tribe of Issachar were a wealthy, inactive, slothful and licentious people; as appeared in the sequel, they loved rest and abundance of idleness, more than liberty, and chose to be duped and enslaved, rather than inform themselves, and assert and maintain their freedom. There was a reason for this — the *father* had set them an example; he saw that the land was good, productive of every thing required for sensual pleasure — perfectly adapted to his slothful and sluggish disposition; self-interest, ease, and sordid self-enjoyment, were of more importance, in his view, than intelligence, and the welfare and happiness of the whole nation. There are many such asses as Issachar, that prefer present ease, brutal ignorance, and indulgence, to intelligent, religious, moral and political freedom. Our text is a prophecy,

in the present tense, which is common in the Hebrew writings. Jacob, here, in his last words, foretells the general character of the tribe of Issachar. I need not tell my readers any more concerning the object of this prediction, than that it included the whole tribe of the children of Israel. It was too well verified by their subsequent behavior.

JACOB, I think, is the first mentioned in the scriptures, who preached to asses; but, since his time, many have been thus usefully employed. This term, "ass," I admit, is a shameful monosyllable, when applied to reasonable creatures — men, who are endowed with reason and understanding, to degenerate so basely. Oh! what a falling off, is here!!! This was quite a numerous tribe; it rose to the number of fifty-four thousand and four hundred! Truly, a large family! far too many of them to be so mean-spirited! They wanted not wealth, nor strength, but intelligence, and energy of character. Many good gifts, indeed, alas! have been ill bestowed! Strength, without intelligent activity, is always a debasement in human nature. A nation of slaves, is a kingdom of asses. That is a dishonorable rest, and execrable indulgence, which prevails to the ruin of the common weal. Ease and indulgence may be good — but not unconnected with liberty. But what was I saying? Rest, without liberty, is *bondage — absolute*.

But what can these "burdens" mean, that Issachar "couched down" so decently "under"? They were, doubtless, civil and religious slavery. Strange! that such a number of rational creatures should so tamely bear two such insupportable burdens! I had almost forgotten that they were *asses*; no *people*, of any spirit, could endure such bondage without complaining! But examples in modern days, of such a mean-spirited condition, have become so common, that we may cease to wonder at the ineffable degradation of the tribe of Issachar. The greatest part of the world, certainly all Europe, and thousands in America, have been successively couched down between these execrable burdens of *fraudulent civil and religious oppressors*.

The Jews, as a nation, in the days of our Saviour, were become a sort of tame asses; they couched down, till the loco foco\* priests laid on their burden on the one side; and the political Roman loco foco demagogues, on the other. This *assiniego character*, is, at best, a slovenly one; and I wish it were gone out of the world.

In the scriptures, you know, an ass, is contrasted with a *horse*, which is a generous and noble animal; that is, it is tractable and energetic; but not abject. Obedience to just laws, and submission to slavery, are two very different things; the former denotes a people, energetic, wise and good; but the latter, a duped, base, degenerate generation. Enlightened understandings, and good morals, make men good members of civilized society; ignorance, heedlessness, and licentiousness, render them the legitimate candidates for all the execrable degradation of *dupery and bondage*. If human beings, through ignorance, indolence, and licentiousness, degenerate to such asses, they always find a plenty of loco focos, in *both church and state*, to fix their burdens upon them. Peradventure, I shall give offence, by repeating this disagreeable epithet; I here lay it aside; and instead of the *sign*—(*ass*)—pursue the *thing signified*. The original word signifies an *ass of bone*, which denotes strength, but yet plainly indicates leanness. And, indeed, all slaves are generally, intellectually and morally lean; all, who know not the enjoyment of liberty, are poor enough, both in a political and moral sense. And to go back a moment, to the old man, Issachar; he is presented to us as a creature, strong, truly; but without any judicious, wise and salutary motion; precisely like all people in a state of servitude; being entirely unfit for any profitable business, unless they were led to it, by some "loco foco" sportsman; or scourged to the work, as loco foco slave holders do, in our own times.

Now there is nowhere a profitable trade, except among a free and energetic people. And wealth, it must be admit-

\* The term *loco foco*, as used in this work, according to the common and universal acception of wise men, denotes all *errorists*—*workers of iniquity*: or misleaders in either religious, political, or moral subjects.

ted, after all said about it, does not consist in *specie*, but in a *judicious circulation* of it; and slaves are entirely indifferent about the matter. Such have no just sense of property, nor correct notions of right; and therefore want the springs of action, by the use of which, reasonable beings can be kept in their proper place.

It is wonderful, what human custom will do; it is called a second nature, and justly; for, through long use and habit, men will actually stoop to take on their own burdens! Issachar stooped down. Indeed, he deserved a heavy burden for such debasement of spirit! It is then, soon enough to submit to dupery and bondage, when, by the inscrutable providence of God, we cannot avoid it. But dupery and slavery are the just reward to all such as heedlessly and voluntarily, give up their natural, civil and religious rights and privileges; such as do not value intelligence, good morals, industry, and freedom of thought and action, deserve to be duped and enslaved. It is an insult offered to our Creator, thus to give up our prerogative to any of his creatures. Such as voluntarily give up their rights and privileges, which have been bestowed by him, and submit to dupery or any human yoke, deserve the name of *Atheists*! Human beings are not at liberty to give up such a high trust, till God, in his providence, requires it. Look back to our first parents. There, see the ruinous consequences of listening to, and being duped by, the royal arch loco foco *patriarch*!\* When men are conquered and forced to submit, their subjection is no crime, but a call of our Creator; but when, for some private, or party interest, or from inattention, we give up our own and the public welfare, we render ourselves unworthy the protection of heaven, by such *foul rejection of its government*.

Time was, when almost all, of many generations, of the character of the tribe of Issachar, were in the land of our

\* We have the highest authority for giving his *Satanic* majesty this appellation. Said our Lord Jesus Christ, to the chief priests, scribes, pharisees, and elders — who were *loco focos* — "Ye are of your father, the devil."

English forefathers; and though they are now long since dead, not two centuries since, vast numbers of their descendants were still “couching down between” the “two burdens” of civil and religious *loco-foco deceivers, and oppressors*. Yes—by far the greater portion of the population were loaded and pressed down by them.

It is amazing to think how creatures of the same frame and constitution, endowed with the same powers and capacities, should suffer themselves to be so deluded, and become so submissively dupes and slaves of others! We are all naturally free—our state of society requires subordination of ranks, and individuals; but can never oblige men to part with their natural rights. All justifiable obedience must be an act of an intelligent *will*. In a land of dupery and slavery, on the contrary, where leaders are arbitrary, and the head of the government has absolute power, there can be but one public will, in that nation; and also but one will, in each of the duped parties, in either religion or politics, that follow their several *loco foco despotic sportsmen*; and hence, no despot can ever know how many of his dupes really obey him. That *loco foco king*, indeed, is mightily deceived, who thinks his subjects obey him; for there is, there can be, no true obedience, but what proceeds from the *heart*. The burden of *Issachar's* tribe, is thus declared in the verse following the text. “*He became a servant to tribute.*” First duped, then they became the subjects of civil and religious oppression. This did not happen all at once. Men’s minds will for a time remonstrate against dupery and bondage, until their decievers soothe them to sleep. It is the work of time, to make men perfect slaves, to any thing; and it is ordinarily, some leading passion, or two, which “*loco focos*” address, to make them so.

Love of ease, and love of pleasure, have, we know, brought thousands into slavery; but ignorance and indifference with regard to moral truth, and their highest interest, have been the cause why a far greater number of the

race, in every age, have been shamefully duped, and most execrably enslaved.

When all the faculties are engaged in the pursuit of their various and proper objects, according as the God of nature directs and requires, it will be a miracle if they do not keep themselves clear of all dupery and slavery. Nations, in by-gone days, who looked no farther than their own boundaries, and their original district, in a short time, turned slaves; when they went abroad to pursue trade and business, they brought nothing home, and remained of course, the same people. And, in many instances, where such have made emmigration, they have carried slavery along with them; and they could not live without it.

Pardon this digression. These two burdens — civil and religious dupery and oppression, have ever held all nations in bondage, where they have prevailed. They are laid on by civil and ecclesiastical "loco focos," viz; majistrates and clergy. In some nations, these all act together, to fix the burden upon the people; their dupery and slavery seems one concocted and connected load of bondage. Mohammedism, for instance, in the outset, is one of this sort. Religion among the Mohammedons, is an engine of state policy; yet this burden is composed of two parts, viz: idolatry and civil oppression. No man, with them, can say he has any property.

Again: In Popish countries, the fact has been much the same; there is only this difference — the loco foco magistrate lays on the one burden, and the loco foco priest, the other; and they may properly be said to be two, because their policies are different; yet, the magistrate himself, is compelled to take a burden from his priest by church authority. If the loco foco king, or any loco foco magistrate, should not be so tractable as they require, they have always been accustomed to use some method to make him bear his burden patiently. They used him as Balaam did his ass — belabored him with church censures, and threatened him with deprivation of office and support. But in some in-



stances, in later times, the civil loco focus, (Princes) have become so obstinate and powerful, as to bruise the Pope's foot against the wall, and almost kicked him off; for he always had the impudence when he laid on a burden, to mount himself upon the top of it. If all the loco foco kings in Europe, and the world, saw their own interest, they would forthwith totally reject his authority. The common people are, notwithstanding, still oppressed with these two burdens. The loco foco leaders of parties, together with the Prince, lay upon them the burden of many taxes of one kind and another; and the loco foco clergy, fix another, to make them ballance fairly. All these creatures are so much of Issachar's character, that they voluntarily stoop and take on their burdens. In the burden of civil dupery and oppression, is contained so much as the Prince and his creatures need for all the purposes of their pride and ambition; and if it be the same in all countries where arbitrary government prevails, this burden will comprehend item for all things a man may happen to possess! Yes, such was once the burden of the people in Great Britain, during the whole of the unfortunate reign of the Stuarts. Their burden contained a particular enumeration of articles: such as tonnage and poundage, license to dress meat, patents for soap, cards, dice, and pins, &c., &c. Such a burden was fixed upon all the subjects by the royal prerogative, and was increased or alleviated, according to his majesty's most gracious pleasure. This was a most grievous burden, for it extended to all the necessities of life. A christian could not call his head his own, without paying for it; nor durst any subject suffer the smoke of his chimney to ascend towards heaven, without paying a modus to the king for that privilege. The king of Britain, was then the prince of the power of the air, as well as king of Britain and Ireland. If all nations, where the prince is arbitrary, have such a burden imposed upon them, as this, they clearly have need of much strength and patience.

In those nations where Popery prevails, there is a burden of religious dupery and slavery laid upon the people, by the priests; and this consists of item for all things in heaven and earth; together with a tight restraint upon the consciences of men, not to act or think contrary to the judgment and dictation of the priest or church. This burden contains several parcels of very ponderous goods; such as the *canons* of the church — the decrees of councils — and the infalibility of the Bishops and priests of Rome. All these, men must receive, however absurd they may appear to them, upon the pain of purgatory or hell-torments forever. In a word, every man in that communion, must believe almost everything and anything but the scriptures, which are, indeed, entirely excluded from this heavy burden!

In case any who have their burdens laid upon them, prove any way refractory or perverse, they are reminded of their duty by very powerful arguments. The holy office of the inquisition, has several spurs, for such perverse asses as will not carry their burdens with patience. They may kick and spurn as they will, but they may as well think of bringing Rome to Boston, as think to get clear of their burdens. As in England, there are schools for training horses, to learn them their exercise, so popery has schools for training such asses as they conceive do not endure their burdens patiently; dungeons, where neither sunshine nor light ever enter — the very picture of the mansions of the dead; tortures, which furies in council, only could contrive, — are here the sad monitors of obedience to the most execrable of mortals! Strange, that nothing else could be contrived to convince the consciences of men, but what is fit only for the most stubborn and sluggish of animals! Can bodily torture convince the mind? Can hunger and pain give evidence to absurdity? and confinement reconcile contradictions! Blessed Jesus, this was never thy contrivance! *Thy law is love*—thy conduct is

all mercy! And in his name, I ask, how can kingdoms bear such a yoke? How can millions of reasonable creatures submit to such unreasonable and horrible slavery? Indeed, any one would think it must have cost much time and pains, thus to deprive men of their sense and reason. The human mind must be sadly depraved, and capable of great degradation, to submit ever to such abject dupery and bondage! Can it be natural to man, thus to degenerate into a state of brutal stupefaction? So many millions of rational beings, endowed with moral capacities, having the full and free exercise of their corporeal functions, to submit to be treated like brutes; what a horrible consideration! Is it so, that the Creator ever left any of our fellow beings destitute of their natural and intellectual faculties, by which they might be free, unless they voluntarily became the worthy subjects of delusion and despotism? I think not; and with his assistance, they have the power of being free from such oppression. It is true, however, in this debased state, they have lost their Guide, and are therefore destitute of a leader, which they might have had, in their own minds; and, hence, are like Ephraim, left alone by their Maker, and all around them. Yes, their reason is enslaved and held captive by their delusions and servile superstitions. But is there not some yet undiscovered cause, why men degenerate so far below themselves? Can even the perfect fallen, dark minded nature, as the scriptures represent us all, since the apostacy, to possess, relapse so far into a state more debased and barbarous, than simple barbarism itself? Ah! there is no such thing as perfect nature, in the human animal; did he, naturally, possess any purity of principle, he never would thus depart from rationality. Here then is the cause: the *reason* is duped by the *passions*; and hence those loco foco leaders, who have address and skill sufficient to command the one, will also easily overcome the other; and who does not know, that when men's eyes are put out, they grope in

the dark? O! Lord Jesus, send the light of the gospel, in its power, to open the eyes of such blinded mortals, that they may see their delusions, see their true interests, and assert their privileges! And here we will further ask, what can induce men, professedly in the sacred office, thus to play the devil with their fellow creatures? Interest, sordid self-interest, is the only cause. Long has this principle been the ruling one, without a single exception, where they have been true, in the hearts of the clergy of the church of Rome. Instead of pointing out the way of righteousness to men, and faithfully teaching them the way of salvation, they have ever treated their people like asses, and kept them in ignorance. Who gave them that right? Are not all men equally free? "Hath not God made of one blood, all the kindreds of the earth?" But thoughtless mortals abandon their privileges by indolence and inactivity. And, indeed, what can man do without instruction and intelligence! We all are infants, before we are men. Instruction is necessary to make us wise. Suffer the race to follow the first and natural bent of their inclinations, and it will be a miracle if they do well! But here, even nature is not suffered to take her own way; in this Romish church, hundreds watch and stand ready to seduce, betray, debase, and destroy, forever. Bad as human nature is acknowledged to be, men would not be so ill, if they were not debased by their loco foco seducers. Should those parents be recognized as having done their duty, in instructing in the rudiments of true wisdom, who have never provided tutors to aid and conduct us in the paths of knowledge? I tell you nay. Such parents lend a hand to these loco focos, who very easily now make their own of us, to the ruin of both the body and the soul!

Where human beings are no sooner out of the hands of their nurses than they fall into the hands of the *loco foco priests of the Oracle*, whose leading maxim is, that ignorance is the mother of devotion, how can they be expected

to understand either their own happiness or interest, in any thing? Doubtless, the first, who gave up their natural rights and privileges, by neglecting to follow after true knowledge deserved to bear a heavy burden: but what shall be said of their unfortunate children, who, through their negligence and inactivity, are trained up in ignorance; and, of course, cannot know how to deliver themselves? Could not the dictates of nature, alone, we ask again, have directed them otherwise? Could not the law of the heart itself, with all its corruption, still have admonished them against such absurd debasement? Alas! human beings are capable of being instructed, but cannot learn, without teaching. But how then shall we vindicate the conduct of Providence, towards the many millions of those who sit in darkness? Why should children suffer for the iniquities of the fathers? Should not the Almighty have sent them the means of knowledge, as a merciful compensation for their father's deficiencies? He has ability to have done so, no doubt. But what if we should here affirm, as our opinion, that this judgment upon several generations of wretched mortals has been suffered to continue, because they have abused the dictates of common sense, and their own conscience. To this day it is true,—we are of a people who love to be duped and debased. "The loco foco prophets prophecy for gain, for a reward—and the people love to have it so." Therefore justly do they merit dupery, slavery and ruin, who make these things the objects of their choice.

When men are attempted to be taught in principles of true or false and spurious knowledge, they certainly must use or abuse their senses—false teachers cannot ever lead men wrong, without in some degree dealing with their sensations. Sensation, or perception, is a part of our nature. Our functions of feeling, are the workmanship of our Creator; and hence only is it, that in matters of speculation, it may be easy to lead us astray; and as to those things which are not the objects of our senses, it is often, not dif-

ficult for some species of loco focus to impose upon us. But to receive, and believe absurdity, in matters where our senses are competent judges, is choosing our own delusions: Suppose, through our ignorance of testimony, loco focus may mislead us; yet in what comes within the notice of our perceptions, they cannot mislead us, unless we please. The perception of the clown, if you please, in matters within his grasp, are, generally, as quick as those of the philosopher; and it requires no more but to use that perception, as to those things which are its objects, to keep clear of dupery and disgrace.

Though every one is not able to judge of the orthodoxy of a creed, and the truth of what are called the canons of any church, or falsely, "The Church" yet, every one is able by the exercise of his senses, to know that bread is not fish, nor wine, blood; and that the same body cannot be in millions of places, at the same time.

When men thus depart from common sense, with which they are endowed by their Maker, it is but just to deprive them of other advantages, which it is probable they would give up, through heedlessness, as they do their senses. Our Creator knows, what use men would make of better enjoyments; and when he tries them with common mercies which they abuse, he vindicates his providence, by withholding others of a higher value, as a punishment for the crime of abusing those, he had already bestowed; on the recognized principle the world over, that "he that is faithful in little, will be faithful also in much." Such as are endowed with common sense, therefore, and depart from it, or give up its exercise, but ill deserve to be intrusted with the sublime truths of our religion! Indeed, admitting the being of our God, common sense is the foundation of personal religion — such as depart from, or are destitute of it, cannot in the nature of the case, be really, truly religious.

When, therefore, we consider the situation of many, deluded, and debased nations and people, we cannot refrain

from pitying them; yet, at the same time, we cannot hold them guiltless in the matter of giving up their perception. We, at the present day, who have been so happy as to enjoy better instruction than those who remain in ignorance, upon a little reflection, may find that many amongst us have little, in a religious view, whereof to boast. The people of Italy, and Spain, are not the only people who have received absurdities, and been cursed by loco focos. Not, however, to come nearer home at present, the land of our English ancestors, not two hundred years since, where they then boasted of freedom, compared with those upon the continent of Europe, presents to our view thousands, who submitted tamely enough to many atrocious absurdities. Yes, even in Britain, a land then renowned for all sorts of liberty—a nation to which there was then none equal upon the face of the earth—the people had reason, indeed, to give thanks to the Almighty, that they were, comparatively free. But they were only comparatively so. It matters not whether men become slaves, or are made so, if they are really in bondage. Issachar couched down and became a slave. To the charge of their sovereign, in Britain, at the time referred to, nothing could be laid respecting their liberties; but their laws, fixed a burden upon every subject in the kingdom. There were those among the people then, who said and preached, that no man is entirely free, who is subjected to losses and disappointments by the laws of his country, on account of his religion. They could not see how a man can be free, who, when faithful to civil government, and whose principles taught him to be so, was yet deprived of some of the important advantages of the government, by his choice of a mode in which to worship God! Could he be free from a burden, who must either submit to the "test act," contrary to the dictates of his conscience, or lose a privilege, which might promote the welfare of himself and his country? The complainants at that time reasoned, and they

reasoned correctly, that perhaps it might be easy for such as had enlarged consciences, to call this no hardship; and for such as loved to make a monopoly of privileges, to say, you may just let it alone; but where then is our boasted liberty? when it only consists in negatives of this sort? but even this, is not always the case. Suppose a good subject were to refuse the calls of his king and his country, in the time of danger, to protect them or help them out of difficulty? On the one hand, he might be reckoned disaffected, and on the other, he would most clearly act unconscientiously. Here then the laws of his country lay such a subject under bondage, and bring him into a grievous dilemma. This was a burden, undoubtedly; however light it might seem to such as are not immediately concerned; but could such slavery be necessary, to make faithful subjects, and good members of society? Or on the contrary, did not such restrictions tend to fill all places of power and influence, with the worst of men?

Strange, indeed, it was, and ever will be, that men cannot be supposed faithful, just and good, unless they kneel down before such a particular altar as the madness of the times may erect, and there commune with the loco foco church, at the expense of a gross sacrifice of their own conscience! This was nothing less than a snare to catch the silly brotherhood. There certainly, was no reason, to suspect the loyalty of all such as scrupled to communicate with their loco foco church, nor would such a compliance have been any evidence of a faithful member of society, or a good subject. There is every reason to suppose, that persons who had been otherwise brought up, did not and could not have acted sincerely, in such a compliance; and it was a most execrable snare to their integrity. Can the kingdom of our Lord Jesus Christ be so dependent upon the kingdoms of this world, as that it cannot subsist, if any be admitted to civil preferment or to preach his gospel without giving such security for their behavior towards it? In what



part of the New Testament do we find this alliance between church and state founded, — so that a man cannot be found qualified for any office in the one, without first becoming a member of the other? It is but reasonable to have some New Testament warrant, in a matter of so great importance. Arguments taken from convenience, and the alteration of circumstances, will not bear any weight, with an enlightened and sincere conscience; till it is made good, once for all, that the alterations of the kingdoms of this world, make a change in the kingdom of our Lord Jesus Christ! Novel mongers, often have affirmed, as an excuse for this innovation, that our circumstances are much altered, since the time of our Saviour, and his apostles; which is undoubtedly true; but this, we trust, does not lead to their inference, that the laws of Christ's kingdom have undergone any alteration. There have been many great alterations since the Magna Charta of England was granted; yet, that has been allowed to be the foundation of their civil privileges to the present hour. And if it be true, as has been often stated, their constitution would be destroyed, if this was taken away. The New Testament is the Magna Charta of the Church of God, which is the kingdom of Jesus Christ; if once we make encroachments upon it, then the liberties of the Christian Church are at an end. In scripture account, adding or diminishing are equally destructive of privilege; and I think, before additions or any thing is taken from these laws and rules of Jesus Christ, and his apostles; they should be proved first defective and insufficient, or redundant. And if either of these can be made evident, the divinity of the scriptures will be at an end, and there will be no gospel congregation, on earth.

There has been, at times, much noise about the increase and spreading of infidelity; and none have made more noise concerning it, than those who have been the principal agents in bringing it to pass. When ghostly fathers in councils,

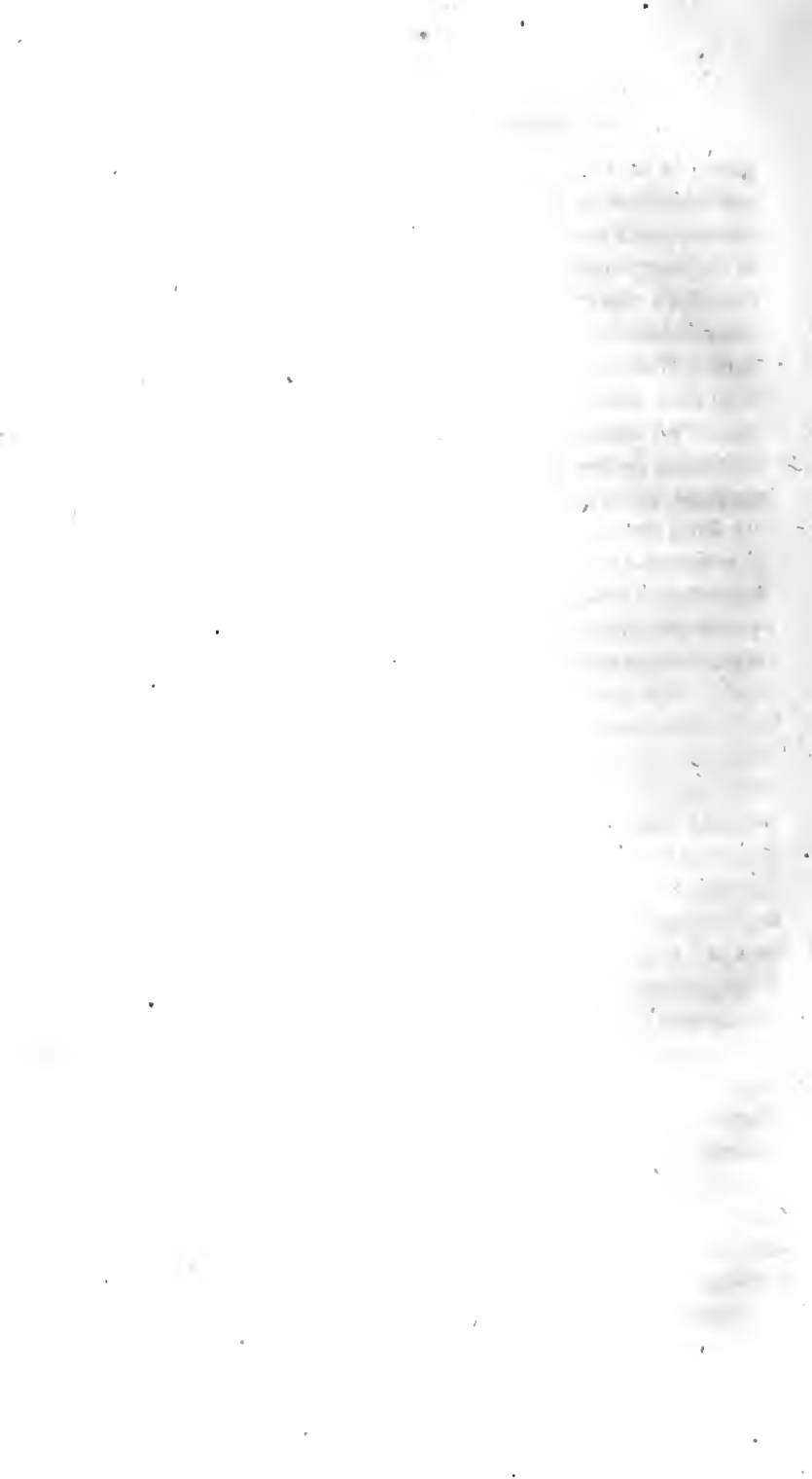
and bishops in convocations, have made so free with the scriptures, as to add to the worship of God, so many "decent" appendages, that never were appointed by Christ, nor by his apostles, and at the same time attempt to prove the necessity of these innovations and appendages,—the legitimate inference from this, is very natural and plain—that the scriptures are not perfect in things belonging to Christian duty. If any man may begin to add any one thing which is not specified in the word of God, who can tell where the end may be? Has the Holy Spirit been so exact in all things pertaining to faith and practice among Christians; and yet been deficient as to what is decent and comely in the service of God; and as to the periods and manner in which we are to meet to worship him? What a blasphemous reflection this, upon the Holy Spirit of the Most High God! The apostles of our Lord must have been rude and unpolished mortals indeed, to have had no rules of decency and order, as to times, places, and periods for their worship of the Almighty! Strange, that they should have been so faithful and jealous in all matters which Christ deemed of importance, and yet left us in the dark as to what many now-a-days consider indispensables! I am inclined to think, after all, that it will ultimately appear, that though the apostles had been fishermen, and were not learned like many modern teachers, that the Holy Ghost who inspired them, knew what was necessary, decent, and orderly; and much better what was well pleasing to God, than all the modern councils and convocations that will ever be known on earth. It is no hard matter to account for infidelity, and never has been, when those who have assumed sacred functions, have made thus free to *alter* and *add* at their pleasure, in things pertaining to our holy religion. What could such as are inquiring and unsettled in their principles, infer from these foul changes, but that there is nothing certain in Divine revelation. Now is it not using men as though they were asses indeed, to tell them they

have a complete revelation of the will of God, in the scriptures; and then proceed to impose many things upon them, which are nowhere mentioned in that revelation? What, say to me, in one breath, the will of God is plain and perfect in all things pertaining to holiness; and with the next, allege that it cannot sufficiently direct us into truth, and guard us against error, unless it is set forth by a certain council, or convocation, or assembly; in, for instance, "thirty-nine articles, or thirty-three chapters," sounds, in our ears, very much like a contradiction. Much need have men to be strong in faith, who are thus required to believe without evidence. Rome has been far in the practice of absurdities, but she never required any other foundation, except implicit faith to build them all upon; what is not manifestly evident in the word of God, to every man, who is required to give his assent, can never be an article of his faith; he may be so complaisant in his words and public profession, as to believe as the church believes; but he is an infidel at heart, notwithstanding such complaisance.

But why should men thus be led into temptation, to prevaricate before God? Were there open access to church offices and preferments, to such as professed to believe the scriptures, and were found qualified; some might still be infidels, it is true; but the church here, would have no hand in making them such; and there is the strongest reason to believe that infidelity could never be reared upon the doctrines of the apostles, as Jesus Christ is their chief corner stone. The purity of the sacred oracles, when directly presented to the conscience, is more likely to present prevarication, than any human compositions; in all which, there is some reason for suspecting there may be a mistake. So long as the pure oracles of God, were the only creed of the church or congregation of believers, we find the members more candid and sincere, than they ever have been since. As soon as the doctrine of revelation began to be clothed with a fig-leaf-human dress, it ceased to strike the

mind with such reverence and Godly fear; shortly after, men began to make free with sin, and to find church authority for committing it. At last, this produced indulgences for any and every kind of wickedness! Now, what influence could articles of religion, framed by such men, have, who, when they were forming canons for the church, at the same time were forming licenses for all kinds of wickedness and enormities? Even in England, it is not difficult to find the same authority that has authorized and sanctioned the book of canons, meanwhile authorizing a book of sports, by which a license is given for any who please to profane the Sabbath, to the dishonor of Christians of every name. Would any person, of the least consideration, attempt to reconcile two things so absolutely contrary the one to the other, viz: articles of religion, and yet a license to break them, in their constant practice? It would, therefore, clearly, have been next to a miracle, if infidelity had not gained ground, when it has received such strength and support from the leaders in religion. Out of the same mouths, could not, consistently, come, both blessing and cursing — laws for religion, and a license for impiety. Can any people be accounted of any other character but that of Issachar, in the text, who suffer such religious slavery and absurdity to be imposed upon them? Is the word of God imperfect, that it cannot direct men in all matters of religion, without it is clothed with human inventions, and the authority of the church? He is a Christian, who submits to the yoke of Christ — but a slave, who takes on any other. Shall men dare impose any other burdens than the "easy and light burden" which has been offered by the Saviour? Now, therefore, let us be Christians — not slaves; not couch down between two burdens; but stand fast in that liberty wherewith Christ hath made us free; and not suffer ourselves to be entangled in any yoke of bondage. To conclude: whenever men are required to believe any thing upon human authority in matters of reli-

gion; or to worship God, in any other manner than they are required in the scriptures, it is a burden of religious slavery, and not the yoke of Christ. They do not deserve to be recognized as rational creatures, to say nothing of Christian character, who tamely give up their reason and their Bible, to the hands of religious seducers and oppressors. Well do they deserve a burden of a religious slavery, who thus tamely couch down to take it on. But will you part with common sense — give up your right of private judgment to the dictates of religious loco focos? Rather emulate the character of Napthali, who is represented as "a hind let loose," an asserter of liberty; but "Issachar is a strong ass, forever—he will couch down between two burdens. O! my God — give all men a knowledge of their privileges; and wisdom, and zeal, and skill, to maintain them; and to Thy name, be glory, forever, amen



## SERMON II.

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GEN. XLIX, 14:

ISSACHAR IS A STRONG ASS, COUCHING DOWN BETWEEN TWO  
BURDENS.

WE CAN have no objection to this pressure upon any class of its subjects; let it bare hard upon them, until they learn their own interest, and shake it off. But still, I could devoutly wish, that Issachar's *children* had been all appointed to death, in the first generation; yet, infinite wisdom had otherwise ordained, and I must, (no doubt, ungraciously,) submit. Yes, a very numerous offspring of his descendants, still disgrace this footstool of God; *men*, to this hour, are dupes and beasts of burden, even in nations called *Christian*. The sons of Issachar, are in the church, and in the state; in all churches and states,—from the minions of Princes and Presidents,—Prime Ministers, and Presbyters,—Popes, Cardinals, Bishops, and Clergy,—throughout Christendom. The seed of Issachar fills all the houses of nobles, knights and squires; and some of them eat at their tables, while many *serve behind them*. There is scarcely an office in what is called, *falsely*—the church, or under any crown, but some of that ignoble progeny, possess it in all countries. The courts, and the convocations, the church, and the theatre, are alike crammed with Issachar's descendants; from the conclave, in the Vatican and Cathedral, down to the smallest dissenting congregation, we may see thousands deceived and debased by

some of the *long eared loco foco sons of Issachar, in Place*. In all places of public concourse, the beautiful children of Issachar, make the greater portion of the parties; whoever attends any place of public concourse, may see for himself, a great proportion so stupid and thoughtless, that they every day bring themselves under and submit to dupery, and expenses, sacrifices, and burdens, which a little foresight and energy might most easily have prevented.

At the same time, it must be admitted, that there are many burdens fixed upon men, by the stupidity of bygone generations, which even those who would, cannot so easily, get clear of. Many such, are seen and endured in our own times. May the Lord help such, as are forced to any drudgery of slavery against their inclination, and give them a speedy and eternal deliverance. Our English ancestors only about two hundred years since, more or less, lived under a government, which promised all the subjects a consideration of grievances, if they were faithfully represented; it was surely, then, one might say, their own fault if they bore burdens. Their burdens, nevertheless, were often heavy, and their cry for consideration and redress, was loud and long too—but proper and just redress was not obtained. Some have suggested that they, after all, did not properly prepare themselves for deliverance, or that they did not apply for it with sufficient earnestness, and make use of the proper means; but, for a long time groaned like *asses*, and made no such effort as the occasion required at their hands. Now, be this as it may, I shall now proceed to review some of the grievous burdens, which our ancestors at that time in England, bore, and some of the methods which many among them tried, to get them removed.

In the first place, there was the burden of taxes upon the poor, which they were not able to bear. This needs no proof, for it was sufficiently felt, that they were compelled to bare heavy duties, on the very necessaries of life. It



might have been, for aught we know, in some measure, required, for paying public expenses, that they were thus burdened; but there certainly ought to have been more regard paid to the strength of the beasts of burden. All asses are not equally strong — they should be burdened only according to their strength and abilities. Meat, drink, and clothing, should have been as easy as possible — things without which they could not live, should have had but a small tax upon them. The poor cannot well live with less necessary food, than the rich; neither ought they to go naked. There must have been some particular reason why they did not have the necessaries of life according to their need — the very shoes for their feet were taxed. They enjoyed no lights in their windows, without paying a duty to the government. I may be here under a mistake, as they might have paid for their windows and candles, but not for the light of them. Still, the window, the candle, and the light, are so nearly related, that in many cases, we cannot well separate them. But whatever might have been the theory, in these things, there were none so stupid as not to feel them in practice. There were several things, we think, which might have borne duty better, than those by which the poor lived. They should have made all the superfluities of life, pay, but why should they oppress the poor? Even asses, have a claim to pity; the merciful man is merciful towards his beast. We admit, there is no reasoning against power, when there is no law to restrain it; but as they had laws, professedly securing each one's privileges, why should any subject have been oppressed? They certainly had safe ground for complaint, even while they had no reason for expecting immediate redress. All will readily suppose, that there should be some proportion between the burdens laid upon the poor, and the dearness of the necessary provisions, and the quantity of current money; one of these, should certainly have taken place; for without such an order, their taxes could not be lessened; provisions could be no cheaper,

nor could money have been more plenty. As to the theory of these matters and things, or how they might have been ballanced, in the ingenious economy of their prime minister; that is not our province to say; but we think every one might have said, when he was oppressed, that he was not free. When they were doing to their utmost endeavors to serve their king and country, it was hard that they should have been scarcely able to subsist, when the quantity of provisions in their kingdom, was abundant.

When demands were made upon the lower classes, for the ordinary rate of such duty, as was then imposed upon our English ancestors, by the government, they of course, were obliged to pay, or be distressed; but they could neither raise their wages, nor lower the price of provisions. And if they complained, they did not for a long time, complain so as to be heard; and when they resisted, they were belabored, like asses; or when, through hunger and want, they were compelled to rise up to relieve themselves, they had to wait the issue of a trial, in some court of justice, as it was called, where the consequences, in many cases, were too horrible to be related! God of mercy! no people would rise in mobs to disturb the peace, if they could avoid it, who had been so ready in time of war, to hazard their lives to preserve it! *It was pinching hunger, that was the cause of their risings!* There might have been some few, who joined in riots without cause, — but, at that period, *British subjects loved their king*, and country too dearly, unnecessarily to disturb the peace. Reasonable duty all good subjects, are ever disposed to obey; but when the weight thus lay upon the poor, where was the reasonableness of the tax? Indeed, it was no reflection upon their king, that the poor were oppressed, for he did not make the laws; the subjects oppressed one another; like the fishes of the sea, the great, powerful, loco focos, devoured the small fry; there was only this difference between fishes and these land sharks — the latter destroyed by *law*.

TO DIVERSE, NOTABLE FOOLS AND ASSES.

We have not mentioned the names and number of the burden of taxes, with which they were oppressed; they are well known. The very paper they wrote on, did not escape [the excise. That, however, might have been less objectionable than other things; as men may live without writing at all; but they cannot live without food and raiment. In divers particulars, the poorer sort of subjects were not free; but were obliged to couch down between two burdens; the one of taxes, and the other an accursed artificial scarcity, of the necessaries of life. Yet, they all the while, had this liberty, above people under absolute power; to utter their complaints without danger, provided they made no rash attempts to ease themselves of their burdens. But, for all this burden of taxes, there was some show of reason; the government, bad as it was, must be supported — the constant debt of the nation must be paid off; pensioners must be maintained — and clerks' dues must be discharged. All these things, the valet de chambere, of a minister of state, understands, better than I can pretend to. But there was: —

Secondly, a burden which many of his majesty's subjects were obliged to couch down under, for which we can see no reason at all: to pay for bread and wine, they never tasted; to entertain people they had no business, nor concern with, whatever. Though it was law, it was not justice, to make persons pay for other's provisions, who were abundantly able to do it themselves. But why should they pay for the bread and wine made use of at Easter, and not also for what was used every other month in the year? This, perhaps, was meant for the year; still, it was far too much for those to pay, who made no use of it. They were told they might use it, if they would! They might, indeed, if they would! Were they to be compelled to eat, by paying? Did the government boast of liberty, and yet compel the people, in matters of religion, by such taunting with their best feelings. True, they were not compel-

led to eat and drink, but they were compelled to pay. And we may ask, where is the reason for that? If it had been charity, it would have been due; but where was the righteousness of the demand? Ah! it savored much of a law excogitated at Rome, several hundred years before! We admit it is reasonable for every communicant to be bound to pay; but why should dissenters have a tax imposed upon them? Especially when they had no free-hold estate: Must every householder pay for what he never has any benefit by? This is, indeed, such a burden, as the Scribes and Pharisees laid, in old times, upon the common people.

But here, let us ask, what law of Christ and his Apostles, was all this, founded upon? It should be founded, somewhere, in the New Testament; for it relates to Christianity. *Non-conformists*, would have paid it for conscience sake, had they been shown that it was required in the Gospel. It was, surely, neither decent nor orderly, to make a feast and oblige every one to pay for it, whether their conscience allowed of their doing it or not? This, was using our forefathers like *asses* with a vengeance. Such would very ill deserve communion with their Savior, as were not willing to bear their part, in the expense of the outward elements of that communion. Call it charity, or prove it scriptural, and all good christians would have freely paid it for conscience sake. But, for *their money*, it was reasonable that they should have had some satisfaction for it. Any government, or any people, not past all shame, ought to have blushed to demand a thing for a religious use, which they could produce no warrant for, from the word of God. The love of money is the root of all evil; and the passion for it, has prevailed no where more, than near the altar. Ah! those Priests! They made their dupes, pay for every thing—they caught them as soon as they came into the world, and never lost sight of them, except some broke away, until they returned to dust. Mothers, had to pay for bearing them, and fathers for having them baptized!

At their marriage, and at their burial, the loco foco Priests must be paid. When they came into the world, and when they went out of it, these clerical loco foco's set a price upon their heads! And yet, all this did not satisfy—this, indeed, might, in some cases, have been forgiven,—but as long as the people's heads were on their bodies, they must pay the priests, every year, for using them—so that they could truly say, to their priests, all our things are yours—you must taste of all our substance, the tithe of all we have that is valuable, and suitable for you, is yours. You tell us tithes were appointed under the law, for the tribe of Levi, and the sons of the priesthood. Aye! but here they might have turned and said to them, ye loco foco Levites, our master, Jesus Christ, was not of your tribe. He came from a tribe which did not serve at the altar; and he did not institute any priests, nor give any laws concerning tithes. As, therefore, we are christians, you can make no just demands of this sort, from us. Let such as adhere to the Jewish system, pay tithes,—but what have we to do, with the sons of Levi, under the gospel? Oh, Lord Jesus, our Savior—thou camest into the world to set thy followers, free from bondage and slavery; to give them deliverance from the law of Moses; but our puritan ancestors, for a long time, groaned beneath a load of slavery, which the gospel no where warrants, but which a government, called after thy name, fixed upon them by law. Thy Apostles, received no tithes—for they were christians; meek and humble, like thee—they loved to set men free; but never, to oppress them. They testified against the ceremonial law, at the peril of their lives—and proclaimed to all christians, *that law* did not profit—and to such as observed it, Christ did profit them nothing. But when our fathers reasoned thus, they were met with the reply, very common with us, from our loco foco, (new school heretics.) "Circumstances are much altered since Apostolic times;" but we believe the change, in circumstances referred to, has

not been for the better, but for the worse. Yes, it was a great burden, upon our fathers to be obliged to support a Jewish priesthood, under the gospel.—Priesthood! Our fathers had to go far back to find such an office. There had been none, since Jesus Christ put an end to it. It was, exclusively, an Old Testament office. In the New Testament all believers are priests—a royal priesthood. But it was of no use, to oppose the English law, with gospel declarations—the high church liturgy, cried continually, we have priests, and they must have tithes.

Self-denial, is an essential part of our religion—let a man deny himself, and take up his cross, and follow me—which originally, was understood to mean, that believers, were not to be conformed to the world, nor to seek great things, for themselves;—but it seems to have been found since, in different places, and ages, to signify the contrary—in some cases, it means, that it is the highest evidence of self-denial, to enjoy a living of several thousands a year, and do no mischief with it; that there is more humility, in rich, well furnished tables, when a man is able to afford them, than in moderation, temperance, and abstinence—that it is, indeed, a greater evidence of a true christian to behave well, in the midst of riches, than in poverty. Our admitting here, that it is a rarer thing, for people to behave well, in the possession of wealth, does not however elevate the piety of the loco focus of the high church, at all,—and never can be any evidence of true religion. We have very little reason to challenge such as have their good things in this life, when they do not live by oppressing others by unjust claims and demands; but when such as make a show of religion, in will worship, make others who are not concerned with them, bear the expense of it; it is our duty to put them in mind, of what they should be. Must christians, good subjects, be loaded like asses by priests, as the Jews were, when Jesus Christ came into the world? When they asked privileges, our fathers would cheerfully have

paid—but after paying his Majesty's duty, what reason was there, for paying for other people's religion, which neither they, nor any other beings could have been benefited by? When religion, as in their times, is turned into a policy, and made subservient to private interest, it will ever bring tyranny along with it. Oppression is inseparably connected with religion, when it is made the tool of ungodly ambition, and the road to preferment. I have never been able to understand, as the New Testament was given as a rule for gospel churches, or congregations of believers, why Providence did not condescend to give us an example, in what state of preferment, the members of the church, should be held; for if any of the several, state religious establishments, be, gospel churches, there is no pattern of them, whatever, in the New Testament. Antiquity, makes nothing to the purpose, when the scriptures are silent. One might reasonably suppose, that to affect a state, of dignity, riches, power, and splendor; some scripture precept, or precedent, would be requisite to authorize the attempt. But, said their opponents, circumstances did not permit—the world was heathen; and religion had no magistrate to protect it. This was true—but God could have given us an example, of the state churches should be in. At least he could have told us in his word, what he intended should be the highest pitch of church preferment. If he has left this matter to the discretion of men, we shall never know when it has reached its height; and there is nothing certain about it. As we have an example of gospel congregations, or churches, in the days of the Apostles, and there are no other prescribed in the scriptures, we, I think, with our authodox fathers in England, may, very wisely, conclude, that there can be no other.

It would be an attempt to stigmatize the providence and wisdom of God, to affirm, that the rules of preferment in the church of Christ, were left to be settled, after he withdrew the Spirit of Inspiration, without so much as giving

the least hint, which favors any of those large societies, in the world, called national churches. If men, be compelled to pay for the support of such ecclesiastical dignities, it is but right that they should be shown some authority for it, in the New Testament; on any other ground, if the magistrate pleased, he might with the same propriety, require us to support the priests of Jupiter-Ammon; and it would equally bind the conscience of a believer in the New Testament, to obey the law, for paying tithes, to bishops and their clergy. To pretend a right to demand church dues from dissenters from the church, more than the constitution, rightly understood, and the gospel gives, was indeed, treating our fathers like asses—a foul attempt to deprive them of both their money, and their senses.

Though men of any religion at all, will not disobey the laws of the magistrate, yet, they cannot believe, unless they give up the use of their reason, that the church has any other claim, but what the magistrate gives her,—and even when they pay their dues to such, as it is his Majesty's pleasure to honor; they cannot help thinking, and saying, they are ill-applied, and the king is badly informed. Christians, though they may bear their burdens with patience, when they cannot obtain redress, would yet be meaner than asses, to bear them long, tamely, when they might obtain it. It is plain to us, that had the dissenters from the church of England, in a body, long before they took the name of Puritans, faithfully presented their case to the Parliament, they would have obtained a deliverance from many of the grievances, which they couched down under. Could his majesty, and the great council of the nation, have persisted in its being reasonable for peaceable and worthy subjects, to be compelled to bear such ungodly burdens? Especially where they took upon themselves the expense of maintaining their own way of worshipping God? What! Insist on their paying for the godless state establishment, beside paying every dollar, the Lord Jesus Christ



had required of them? If that part of the subjects, called Protestant dissenters, were fit for many purposes, for the good of the nation, in a civil capacity; why should they not enjoy as extensive religious liberty, as they did civil privileges? Or was there any reason, why they should pay, equally with the members, in support of that infamous establishment, from the pomp and splendor of which no human being will ever find he has been spiritually benefitted. Although the dissenters were thus burdened without their consent, as they could not prevent, nor hinder the legislature from imposing upon them, having none to represent them in the great council of the nation; still it would have been stupidity in them not to have complained. It was, doubtless, a burden upon all such as did not, nor could in conscience, join in communion with the church of England, yet be obliged to pay to support an ostentatious establishment, without any warrant from the New Testament. But when men have the hardihood to impose upon our consciences, we cannot think it strange if they proceed to impose upon our purses. And, indeed, we may reasonably ask, what a contemptible religion that must be in the view of any intelligent christian, which stands in need of any thing to support it, but what proceeds from voluntary consent, and sincere good will? Is it not strange, that men should ever think that the christian religion cannot maintain its ground, by the same means through the use of which it gained it? But peradventure it may be said, that inspiration, and the extraordinary providence of God, made it gain ground here, but when those ceased, there was need of some other security? Indeed! then we may say, we have changed much for the worse, if human associations and organizations, and legal establishments have come, and blasphemously usurped the province of God's extraordinary assistance!

But we here, may affirm, that since the revelation of God to man, is long since completed, and we are assured by

Himself, that we have all the dictates of his will, which are needed for our guidance into all truth, and the additional promise of his Spirit, to lead us to it, that this is sufficient, in our view, to secure the preservation of the religion of the Bible in this world, till time shall be terminated by the sound of the last trump. All that human laws, or human associations, and organizations, can do, in securing and preserving our religion, is to make men say, they are religious. Such agencies, can never reach the conscience, nor make any man believe a doctrine till he has that evidence of it which it is the sole province of the Spirit of God, to bestow. Yes, indeed, religion is better secured without establishments than with them — but we know, and so do all our loco foco priests, that good, fat livings and benefices, are not. The naked promise of God, is with us, a sufficient security for religion. The church, which is the congregation of all real believers, in all time, is built upon and by the doctrine, of the Prophets and Apostles, Jesus Christ himself, being the chief corner stone.

In the days of the Apostles, the church of God, had not received the New Testament oracles into her possession. The Apostles were sent, under the constant control of the Holy Spirit, as really to communicate the mind of the Lord, as to convert men to his plan of salvation. Evangelists, and other teachers, in that extraordinary age, were also given by God, and sent by the Apostles, to those places where the gospel had been received. These messengers were sent, and attended every where, by the Holy Ghost, until the whole of the sacred Oracles were given, and received by believers, or the church. The Evangelists were endowed with the spirit of infalible interpretation, as the Apostles had been endowed with the spirit of unerring inspiration. These elders, teachers or evangelists, had no liberty to depart from the Apostolical instructions; but were obliged to hold, fast, to the form of sound words or doctrine, which they had received from them. Their

use, in the churches, or among believers, was to determine what was, or was not, truly apostolical. By such evangelists, it is easy to see that the christian churches, or congregations, would be preserved from receiving any spurious writings or innovations from new school men, or loco focos of their times, in place of, or in connection with, the dictates of Divine inspiration. But, when revelation was completed and received by the church, then religion was established; and now, that word, which from the mouths of the apostles, converted so many to Christianity, was left for their complete confirmation in the faith, and for the conversion of the world. Hence, there is need of no farther inspiration, since we have all which the apostles received, and which God considered of any power or mightiness, in the work of pulling down all the strong holds and imaginations, and every high thing that exalted itself against the kingdom of God. All this armory, which was then in the hands of the apostles, is now in the hands of the church, or the congregation of believers, to the end of time.

We think the apostle has himself, given a satisfactory reason why the Christian church may continue to stand. This congregation is girded with the WHOLE ARMOR OF GOD; whereby they are able to resist the fiery darts of the wicked one; and to stand fast, in the evil day. The whole passage deserves a place here: "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day; and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all things, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God." Can there be a better establishment of religion, than this? Can there be any better security for Christianity, than the WORD OF GOD? The

word of God, is unchangable, and cannot alter; neither is it possible for the gates of hell, to prevail against his church, though there never should have been, or never should be, any such thing as a civil establishment, or civil association, or organization, in the world. Believers are never in the dark from deficiency of inspiration, in that sense, in which the apostles had it; for in that sense, they do not need it; as the WORD OF GOD, is mighty for all the purposes of conviction, conversion, edification, and fruition, to the church, to the end of the world.

Such carnal weapons, as acts of legislative bodies, and civil tinkering, associations, organizations, &c., &c., our religion does not need, nor can they be so applied unto it, as not to do mischief to both the souls and bodies of men. The weapons of our warfare, are not carnal; yet mighty — to pull down! And of such weapons of defence, as the apostles had, every Christian is now in full and complete possession. Decrees of councils, therefore, and the so called "canons" of the church, are but carnal weapons; as yet, they have always been framed through the manifest influence of carnal policy, by men who possessed, altogether, an undue share of influence in the management of the kingdoms and affairs of this world; and who, therefore, could not be expected to keep strictly to the rules of the kingdom of Christ. The most charitable construction that can be put upon anything, and all, that ever is done by men in the way of forming laws, in favor of Christianity, is, that they are building hay and stubble, upon the foundation of the apostles! Oh! what Issachers, would such church-guides make us? by laying upon our shoulders such ponderous burdens, as their ecclesiastical constitutions — human creeds, and human articles of association, and organizations, when every child, who reads, understandingly, his New Testament, may easily see the pitiable and contemptible, and execrable, futility, of all such things. If we are the disciples of *men*, we are not the disciples of the Lord Jesus Christ.

CIVIL burdens may be borne — but religious slavery is insupportable; to bear either, tamely, evinces an *ass*-like disposition. With respect to the first, when there is no remedy, nor hopes of redress, it is Christian-like, to exercise patience, and be obedient to the powers which exercise authority; but nought else but stupidity will couch down and take a burden. When a burden is laid on by violence, or by the iniquity of the times, Christians should be patient sufferers, like Christ, and his apostles; but when relief and freedom can be obtained, it is meanness — debasement, indeed, to couch down to servitude. When the times permit, and the laws allow Christians to assert their civil rights, they should not refrain from doing so, through meanness of spirit. Like Paul, they may tell such as attempt to burden them, "We are free born." As to religious burdens, with respect to the conscience, they cannot, with complacency, be borne at all. The consciences of Christians, can have but one Master—they cannot yield obedience to another. It would be criminal presumption, to admit a partner with the Holy Ghost, in the government of their conscience. Whether they are things which God has, or has not, commanded, no man, nor any body of men, has a right to impose obedience upon us, by any human contrivance. If they are commanded by God, let them show the authority, and rest there. It is supererogatory and impious, to add to Divine authority. Where burdens are not commanded, it is high presumption and profanation, in any human authority, to attempt to lay them, as the subjects are only accountable here, to the great Judge of all. And, indeed, upon these principles of imposition, every authority which imposes, lays a snare for itself, whenever the times happen to change. Yes, whenever the intolerant imposer, is bereft of power, these other hands which possess it, will return his own measure of imposition, with a vengeance, back again upon him. And here, there is no just reason for him to complain, however unjust it may be; for this imposition is only doing

as he had done; and he, in his turn, is now receiving the same measure, he so liberally gave to others. Whoever insists upon his having a right to oblige others to receive his religious opinions upon the pain of any loss whatever, where the hand of God gives no direction, should be accounted an *infidel* towards God, and an oppressor of his fellow men. Since the word of God, was given, to make the man of God perfect; and is profitable for all things in religion, — do not they accuse God of folly, and his word of imperfection, who make fences against error, which they account more fit, to guard against heresy, than the scriptures? And is it not treating men like asses, to tell them, in one breath, the scriptures are profitable for all things in matters of religion; and then, with the next breath, tell them they are under the necessity of receiving dogmas of human ingenuity, to preserve the purity of the faith. Is not this a mere Penelope's web — a doing and undoing at the same time. What cause is there, that we should introduce any other system of religion, either with, or beside, the scriptures, if they are sufficient to make men perfect in all things pertaining to Godliness? Do men believe they can express themselves more intelligibly, than the Holy Ghost? Or that they can commend the truth with more force to the consciences of their fellow men? The most that can lawfully be done, with any human composition, however good it may be, is, to leave it to man's consideration; and to suffer them to examine it, in the light of the word of God; but, if they cannot find it to be consistent with that word, they are at perfect liberty, to reject and condemn it. We hold therefore, that all civil, as well as religious impositions are to be attributed, at first, to the natural slothfulness and ignorance of those imposed upon, who did not take the pains of minding their own private business, and natural rights. Mankind, in the several ages of the world, have conducted much like those men who give themselves up to licentiousness, and commit the care of

their estates, to the management of stewards, who at length become masters, and make their masters, their servants. And such as are by the mass of the community, exalted to preferment and power, unless they be truly wise and virtuous — unless they are constantly watched and restrained by those who have given them their exaltation, will be left, under temptation, to act the part of Phæton, who, when he had obtained the direction of his father's chariot, set the world on fire.

One cause of the complaints of our Puritanical fathers, as to civil and religious oppression, was, that they looked not sufficiently to themselves; but thought, when they had elected civil and religious governors, they might all fall asleep, in pleasure, indolence, and inattention to their private and public affairs. We have no doubt, but civil and religious governors were designed for ease to the public; and when they perform their duty, they are a public benefit and blessing; but whenever they degenerate in their administration into imposters, loco focos and tyrants; as much of the blame rests upon the community, as upon them; for had those who employed them, watched over them as they ought to have done, and given their timely and salutary admonition, they might have prevented their ruining, both their own souls, and the best interests of the public. The indolence and sloth of a people, as also a delirious pursuit of visionary theories, in either literature, science, philosophy, politics or religion, not only afford a temptation to those already in office, to turn usurpers, but actually present the strongest temptation, to all reckless loco foco restless master spirits, among them, to make an effort to seat themselves in power.

In illustration of these positions, we need only refer to the history of the times of our puritanic fathers in England. At that period, when they called England the freest country then known in the world, as their commissioners to parliament, were elected by the community, and were

not to be perpetual dictators; we should suppose it might have been easy to make them rule with discretion, by putting them in mind of the brevity of their power; but the people neglected to do this, and made no proper exertions to obtain a redress of their grievancees. It was nothing to the purpose, therefore, for the oppressed to cry out against the government, and the prime minister, when they themselves were to blame. When the time of a general election came on, it was in the power of the subjects to assert their own liberty. When those men, who ruled by their wealth, and whose business it was, at that age, to corrupt their fellow subjects, by bribery, and cheat them out of their liberty by flattery and corruption, came to ask their voices in their election, they should have despised their offers, and said, your money perish with you. Could it be supposed, that such men would take care of their interests, who, in religion, sought to ruin their souls; as they began with debauching their morals with drunkenness and perjury? Will that man have the least regard for your civil interest, and property, who first attempts to ruin your integrity and virtue? Will that man ever scruple to betray the liberties of his country, who teaches perjury, and follows bribery and corruption? It is at best, a bad beginning, when men mount to preferment by bribery and false-swearing! What better was a country — a city — or a borough there, at the period referred to, than a community of asses, which suffered themselves to be so cheated out of their privileges, by the dukes, knights, and squires, who came to water them? Yes, when any of those who offered themselves candidates to counties and towns, for an election to parliament, came to solicit their votes, by making whole towns, as they did, swim in drunkenness, what other opinion could those gentlemen have of such drunken societies, who, for a few days of riot and gluttonry, sell their liberties — than that they were asses, that wanted to be watered? But, we may ask, can that nation be accounted free, that can be so easily



duped and enslaved by drunkenness and bribery of any sort? Liberty is but a name, when in the hand of creatures governed by such mean propensities. When men are slaves to lusts, or slaves to parties, they are never free. Men who thus show that they will sell their souls, as well as bodies, will not be very apt to value their country. Where there is no virtue, there can be no liberty; it is only LICENTIOUSNESS. But yet, Britain had a high-sounding name for liberty, at the time referred to! "*Pro Pudet!*" At that period, it was the opinion of as wise and good men as then lived, that Britain, according to the privileges the people enjoyed, had more slaves in it, than there were in Turkey! And under this aggravation, that Britain knew how to prevent it!

What Issachar, indeed, were those towns, and corporations, who gave their votes to members of parliament, who neither feared God, nor loved them; and who, by the method used in obtaining an election, deserved, not only to lose the favor and esteem of good men, but to be execrated, everywhere, in all future time! Whom then could the oppressed blame for their oppression, but themselves? their own hands, made the fetters, by which they were bound. For, could it otherwise, have been expected, than that the disturbers, debauchers, and defrauders of cities, towns and corporations, would not be fit men to sit in the great council of those nations?

During the drunken revels which they held for several weeks, they had ruined more morals, and corrupted more minds, than ever the best service performed by men, could compensate for, to their country. It certainly appears strange, that a majority of the people of England, at the time referred to, should act as though they supposed men could not be free to make choice of one to represent them in the high council of the nation, until they had been made slaves to drunkenness and corruption! Such an insult offered to their virtue, would be sufficient to make all wor-

thy subjects abhor the men who dared to offer it ! What ! induce you to give up your reason, and consciousness of integrity, and then solicit your vote ? Those towns, counties, and corporations, richly deserved a burden of heavy taxes upon their window lights, and other property, who thus gave up the light of their understanding to such venal corruption. Those who expended so much money to obtain their election, made their dupes pay well for it, by joining a venal ministry, in taxing them for the benefit of a rich preferment. Had the servile members of cities, towns, and counties, consulted their own happiness and interest, as truly as they sometimes made a *noise about them*, they might have prevented many of the heavy impositions under which they labored. Had they made it their business to chose worthy and good men, to represent them in parliament, with an assurance that they would support them while they made it their study to maintain their liberties ; but would despise them, the moment they betrayed the interests of their constituents, and the welfare of their country ; for *place*, or *pension*, or *preferment* ; they might have thereby laid restraint upon the venal disposition of such as made a *trade* of selling their country for such preferments, under an aspiring and corrupt ministry. The solemn assurance that they should never again be elected, would have been a check upon them, which would have prevented them from joining their atrocious ministry, in hunting and fleecing the people, for preferments. But what have any people, reason to expect, from such candidates, who begin to serve them by debauchery and corruption, but that their object is to sell their privileges to the *highest bidder*, when they have brought them to market ? Such characters well know how to pacify those whom they thus water and sell ; only return and make their towns and cities revel in drunkenness again, for a few weeks, and they atone for all their atrocious perfidies ; they can then return to their homes and employments, with the character of THE

BEST MEN IN THE WORLD ! After this, it requires no more from them, than that they occasionally water their asses, to keep them good and true beasts of burden, ready to stoop down, to take on their burdens ! If some are more obstinate than the rest, and are not satisfied with an ordinary quantity of good liquor ; they know how to manage such asses ; they silence their noise, with some gift which is suited to their disposition. Issachar's character, was indeed, applicable to the people of Britain at the time referred to — they were strong asses ; loved drunkenness, in body and soul, and spirit, and kneeled to take on their burdens.

Had not the larger portion of the people of those kingdoms, been of Issachar's character, they would not have borne taxes so unreasonable. Surely there are many things fitter objects of taxation than the necessities of life. The poorest man that lives, cannot subsist without meat and drink, shoes, clothes, and light ; yet, there, they had to pay heavy duties, for the sun that shined in through their window, for the beer they drank, for the candles they used, and for the very shoes on their feet ! Truly, only those who opposed such burdens, were the friends of liberty. Those, therefore, when the general election came on, who would choose no man for a member of parliament, who would not give security that he would stand up for a repeal of the laws, by which they were oppressed, acted the part of wisdom ; and hence, as long as a majority acted on the other side, it was their own fault, to which their burdens were to have been attributed. They, therefore, stood recorded for asses ; and ought to be so recorded through all generations.

It would have been no disloyalty to their king, nor any way injurious to the laws of their country, had they given imperative instructions to those they chose for members of parliament. That course would have been much more noble than taking bribes — or than that of rioting for days

in gluttony and drunkenness. They should have taught their loco foco deluders, that members of parliament were their servants, and the servants of their country; and it was therefore but reasonable, they should be held accountable for their conduct. Yes, they should have given those men their instructions; and required them to abide by them, at the peril of their lives. When any duke, or lord, knight, or squire, came to solicit their votes by treats, and entertainments, they should have put them in mind of what they were about, and of what they ought to be. Should have gravely and corrodingly told them that none who make attempts upon the virtue and integrity of their fellow men, can ever be expected to be faithful, to their civil and religious interests; and that such ought to be shunned as the pestilence;—that no worse plague can ever enter a country, than such loco foco intruders, as seek to stain the purity and integrity of its inhabitants.

How strange soever, it might seem, yet whole towns, and corporations, often flocked about a man, merely to obtain some private emolument for individuals, at the manifest jeopardizing of the public welfare; each concealing his real intention, that he might serve or please himself by some vile gratification. The same person, who thus endeavored to corrupt them, and was at great expense to do it, invariably afterwards made them pay, most dearly for it, by imposing a heavy tax, and thus brought back the money he had expended, with most enormous interest; thus, in fact, all the towns, and counties in Britain, during several sessions of the parliament, bore this ungodly expense of their elections. By taxes on the two articles, lights, beer or ale, for fourteen years in succession, it was made to appear that they received for their burdens, the benefit of the atmosphere as a medium for the smoke of their chimneys. Were such dissenters, from the establishment for conscience sake, free, when they were obliged also to perform the office of church wardens, in the establishment, which they ab-

horred? Now it is no light matter, at any time or place, for men to be under obligations to serve their country, and who yet must give up their conscience, or refuse the call. And when this is the case, as it was in Britain, it was the duty of all, in such circumstances, to have united in such a call for liberty of conscience as would have immediately reached the throne. Then, if they could not obtain redress, they would at least have had the satisfaction to reflect that they had not been duped, nor borne their burdens like asses. Let every reader, ponder upon these things, and make the application for which they are designed, in these "loco foco times." And may our ever blessed Father in heaven, the God and Father of our Lord Jesus Christ, speedily interpose, and reform and preserve our beloved church and country, from the disgrace and ruin with which they are now threatened. Amen.

# NOTES

CHAPTER I

The first part of the book is devoted to a general survey of the subject. It begins with a definition of the term "philosophy" and then proceeds to a discussion of the various branches of the subject. The author then discusses the history of philosophy, from the ancient Greeks to the modern era. He then discusses the various methods of philosophy, including logic, metaphysics, and ethics. Finally, he discusses the various schools of thought, including Platonism, Aristotelianism, and Stoicism.

## SERMON III.

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NUMBERS XXII, 21 — 30.

AND BALAAM ROSE UP IN THE MORNING, AND SADDLED HIS ASS, AND WENT WITH THE PRINCES OF MOAB. AND THE ASS SAID UNTO BALAAM, "AM NOT I THINE ASS, UPON WHICH THOU HAST RIDDEN, EVER SINCE I WAS THINE?"

READER, thou knowest there are several methods of preaching, in practice, among the diverse professors of that gift; but the principal ones seem to be only these two: to make some text of scripture, either the foundation or occasion of their discourse. It answers much the same purpose, whether a discourse be directly from the text, or only suggested by it. I imagine the readers of this discourse, will easily perceive which of these rules has been adopted by the preacher. Balaam rose up in the morning, and saddled his ass. It is clear to us, that there must always be some matter of importance, to induce a man of Balaam's character, to be up so early; and, no doubt, some pious purpose, is to be accomplished, when a prophet rises so soon in the morning. But we are immediately surprised to hear, that the anger of the Lord was kindled against the prophet! But the reason is given — Balaam loved the wages of unrighteousness; and rose, to obtain such wages, by cursing that people, whom the Lord had blessed!

And, indeed, the whole creation groaneth, and is in bondage, until now; even the most harmless of animals, is brought into bondage, by the iniquities of man. Men of deep designs, and of rare policy, will make use of any in-

strument, to accomplish their ends. And when a man is riding to the devil, an *ass* will serve that purpose, as well as a *horse*. Our covetous loco foco prophet had now a great object in his eye; the king of Moab had promised to exalt him to riches and honor, if he would curse the children of Israel; and, therefore, it is not wonderful that a man of Balaam's disposition, was up early in the morning, to look after these things. It was to serve a *king*, too;—*loco foco prophets*, and *leading characters*, in all nations, have been *ardently* disposed to serve the *great*.\* I have read of bishops who have employed themselves the same way; but how should he curse, whom God had blessed? What did the king of Moab, mean, by asking Balaam to curse Israel? Indeed, superstition has always been early in the world. Such as have had no just notions of a true God, have yet shown that they possessed some notions of a supreme power, either to bless, or to curse, at their pleasure. Balaam seems to have been one of the eastern Magi; and one of those who pretended to be hand and glove, with some powerful divinity, whose aid he could call in at his pleasure, to bless or curse whom he had a mind. It is undoubtedly correct, that all this was a corruption and perversion of the religion of the true God, which was here used, to carry out the pious purposes of false prophets, and the politics of loco foco princes. The greatest part of the leading men, and princes of this world, have meant no more, by religion, than to make it an engine of state policy, or a tool of secular interest. Men of any degree of sagacity, can easily see that the common people will not always be subject to their authority, unless they be brought under it, by means of some temporal advantage, or the influence of religion; and as those who aspire after power, are seldom disposed to part with many worldly emoluments, they endeavor to secure the subjection of the vulgar, with what costs them nothing, and what they them-

\*Hence the grouping of our *patron loco foco* Prophets, in the frontispiece, with their most excellent Princes will be considered in good keeping,—but we reserve our notes for future editions.



selves set no value upon. Severe as this reflection may seem, upon human legislators, experience has, for a long time, confirmed it; and, it is evident, from observation, that the greatest part of those who have desired to bring over religion to their side, have made it the instrument of the gratification of their pride and ambition. And, indeed, it is difficult, if not impossible, to govern mankind without some form of religion; for it may be found by observation, that where there is least religion, or where it is most perverted, there is generally the greatest barbarity among the inhabitants, in any country. Where the knowledge of the Deity is well nigh obliterated from the minds of a people, they differ but little from other animals; they are rude, savage, and untractable, until instructed in the knowledge of religion. It ought to be observed here, that although princes have thus made religion an engine of government, by which to manage their subjects; yet, they could never so far prevail over priests and prophets, as to make them subserve the ends of their policy, without allowing them to go *snacks* with them, in the profits resulting from it. It appears, indeed, from a consideration of the influence of religion upon mankind, that it is necessary to their very constitution, in a civilized capacity; for without it, they in fact differ but little from brutes; even the best uninspired civil system of policy, cannot subsist without it; for where religion is once entirely removed, there is neither law nor policy. The Christian religion softens the mind, and makes it susceptible of impressions, to which men without it, are utter strangers. Without it, we have no proper springs of action, to what is truly virtuous and noble. Some men have been possessed of a sort of animal docility, by an appeal to which, they could be more easily kept in order, than others; but without religion, the best, even of them, have been but the milder sort of savages.

It is a pity, however, that it should be made subservient to the basest ends and purposes, as it often has been. It is

designed as the chief end of our nature, and, therefore, it should be the chief aim of all our conduct. All other things, we, as individuals, and as communities, should attempt to render subservient to this; and it is a sign of unsoundness in the human economy, when the mistress is made a dupe to her handmaids. And this is a strong argument in favor of religion, that generally, all men, in the time of distress, make her their dernier resort. And what kings find themselves unable to do by force of arms, they have sometimes imagined might be done by the Deity without them. Now this is a fair, though forced acknowledgement of human impotency, and of the providence and independence of God.

Whatever may have been said by travellers, our researches, have produced the conviction, that there is, and has been, no people on earth, who have not worshipped a Deity, in their estimation, either good or bad. The human mind, clearly appears to have been formed for religion; and notwithstanding the natural evil bias, and habit and custom in wickedness, yet the very errors, and excesses of mankind, show that their minds would exercise themselves very differently, were they clear from the natural and habitual fetters, with which they are bound.

Were there as many influences to operate upon us, and as many to instruct us, in the way of righteousness, as there are to decoy us into the paths of error and lies, we should, beyond a doubt, soon find these matters very different from what they now are. At such times as civil and religious rulers, are engaged in a united interest, to seduce mankind; if the Almighty did not show himself, in one way or another, at the head of the administration, in spite of them, it is impossible to say what the end would be. It is certainly observable, that all men, rich and poor, when they are in distress, and possess their reason, endeavor to bring over the Deity to their interest; yet often the means they then use to accomplish the end, can be reckoned only

among the number of their provocations. No man can justify himself in asking from God, what would ruin another; for when our heavenly Benefactor bestows a favor upon one, it does not in the least incapacitate him to do the same to another, if he stands in need of it. Curses, from human lips, are, of all things, the most disagreeable to a good and merciful God. What, Oh! Balak, didst thou mean? to send for a prophet, to curse a people, who, as yet, had not injured thee? God of mercy! what would become of thy people, Israel, had the king of Moab had power? They would then have been destroyed in a moment. It is indeed, well for the world, that God, after all, is the supreme Governor of it; for his laws are love, and his government, mercy. The king of Moab, must have been very ignorant of the character of God, who rules the universe, to imagine that he had not an equally good will to the same works of his hands. Perhaps he had been tinctured with the doctrine that there is both a good and evil genius—one that could curse, and another that could bless. At this time, he wanted the aid of the evil genius, to distribute maledictions among a people of whom he was afraid; fear and hatred, are very closely allied. *Quisquis timet quamquam est intactus et odit.*

When all things move on pleasantly, with wicked men, they entirely neglect, and all but forget, their God; but when they become sensible of their own incapacity to bear their trials and distresses, they would then selfishly and willingly, throw themselves upon the Almighty. This is the invariable result of fear, until they have sincerely repented of their sins. And it requires no proof, when we state, that there always have been, and still are, many men in the world, who entertain the same opinion of God, that they have of the devil; that he is always disposed to do ill to such as are his enemies. Their notions of good and evil, are much alike; and, therefore, their God and their devil, must of course, have the same character. The

notions of good with such men, are, that it is fit and proper for them to do what they please, without desert of punishment; and have a natural right to follow the bent of their own inclinations, with impunity; and they mean no more by evil, than punishment for their offences.

It is goodness, to suffer them to continue as they are; and evil to interrupt them in the gratification of their appetites and passions. With such, virtue is not good; neither is vice, evil; but punishment is evil, and impurity, good. The king of Moab, and his prophet Balaam, have now the character of some Demon, in their eye. He must curse Israel, or he does nothing. Just so it is, the malignity of some men's temper, will not rest satisfied but with the destruction of their fellow beings.

Had thy children, Balak, all died in that battle where thy friend Balaam fell, the world would have had no cause to lament the loss. But the case is otherwise. Thy offspring, like Pharaoh's locusts, overspread all the kingdoms and countries of the world. From thee, and thy prophet Balaam, statesmen have learned to curse their enemies; and to ask the aid of prophets, to support their cause. From Balaam, establishments, called churches, have taken their hint, to devote all, who dissent from their creed, and refuse to support the church, to eternal destruction. How often has the name of the Deity been profaned by malevolent invocations, to curse thousands, who have been dear in his sight. The leaders in all state and church policy, have ever acted upon the same principle. What they could not so easily effect by reason, and strength of argument, has often been obtained by curses, and church anathemas.

It is now, a long time since statesmen found the necessity of the assistance of some Deity; and churchmen, and even prophets have pretended influence sufficient, at any time, to obtain it for themselves and others; yet those statesmen, have often been disappointed, and those prophets, have been found to be liars. The Lord of this universe, has more

wisdom, and mercy, and goodness, than to hear the prayers, of either civil or religious loco loco politicians, who only call in his assistance to serve the purposes of their pride and ungodly ambition. Worldly interest, has ever been the principle bond of alliance, between churchmen and statesmen; and to maintain and advance this interest, they have often shamefully abused the characters of both God and the Devil. We shall find an illustration of this position, if we refer to the history of two parties, near Dunbar, at the time of the usurpation in Britain; both parties, were ready to shed each others blood, in the name of the Lord; and both were confidently assured of success, by their prophets, who consulted their oracles. Could those enthusiasts have consulted the God of heaven, think you, and received, as they affirmed, from him, assurances of success? If so, they must either have most egregiously mistaken his meaning, or He deceived some of them. I am inclined to think the prophets were like Balaam, and the rulers like Balak, who went out to *curse* their enemies; but God turned it into a *blessing*; not however, for the deserts of those who prospered, but for the gross impudence and blasphemy, of those who suffered.

There seems to be a particular reason why wicked men, in the time of difficulties, seek the assistance of some invisible Deity; they wish not to have it thought they depend upon, or are directed by any visible agent. All men, in the time of prosperity, affect a sort of independence, and in fact, the ungodly, would be Deities if they could; and therefore, when distress comes upon them, they are stimulated by pride, not to acknowledge their dependence upon such as they have always accounted their inferiors. They betake themselves, therefore, to some invisible Divinity, which their consciences tell them exists, somewhere; but which, they have neglected to acknowledge till distress drove them to do it. They never give up their notions of independence, until they can no longer support them, with

any credit. This seems to be the most honorable way of retreating, they can think of, at such times to acknowledge a power, which they would have the rest of mankind suppose they had more interest in than the world around them, possess.

And thus it is, that wicked men, exchange atheism for hypocrisy; when they find themselves under some necessity, to acknowledge a Deity, they at the same time, incline to monopolize his favor; pretending that they are his greatest intimates; when, at the same time, it is clear to all wise observers, that they make use of all these pretences, rather to serve their own ends and purposes, than sincerely to behave, as the friends of God.

When men are thus obliged, to renounce any degree of their own independence, they wish to do it with as much regard to their notions of dignity, as possible; and this is the reason why they are disposed to profess dependence upon the Almighty, that they may make others believe, that He and they, are very familiar. Though they dare not generally, consider themselves his superior, yet that they would be as nearly equal to Him, as they possibly can. Hence it is, that false prophets, and loco foco enthusiasts, of all sorts, have so trumpeted, what influence they had with their Divinities; that honest well meaning common people, have often concluded, that these deluded loco focos dare not do any thing without the good leave of their Divinities; and that these Divinities would refuse nothing which they were inclined to ask. Such was the opinion, Balak, seems to have had of the false prophet, Balaam; for he says, whom thou blessest, is blessed; and whom thou cursest, is cursed.

This prophet, you know, affected divinity as long as he could; till the Almighty made him sensible that all his divinations were under His control; and then he was obliged to confess, that he could do nothing beyond the commandment of the Lord. Mankind in general, make as

great a secret, of their dependence upon God, as they possibly can; and in the most important points of their dependence, pretend that none can know it, but God and themselves. This is probably the reason why some deluded, devout persons, seem to consider intercourse with God, not to be a common privilege; but peculiarly designed for those only, who are like themselves. If men were entirely convinced, and satisfied, in their own minds, that they truly depended upon God, they would make no secret of it, but humbly confess it, on every proper occasion; but whilst they still wrap it up in mysticism, and conceal it under some form of Miller-like divination; this still shows that they are not satisfied, as they pretend to be. It seems to be a great deal more the disposition of some men, to be divinities, than to seek after intercourse with God, in his appointed way. The heathens had a ruling propensity, of this sort—they publicly affected divine honors; and longed to be accounted Deities; yet, you know, this was seldom conferred upon them, until after they were dead;—and the reason why, it was not, seems to have been, that there were so many affecting the same thing, that they could not endure a divinity, they saw, with their eyes, in their own nature, because it so far destroyed every man's private opinion of independence.

It will always be found, upon strict inquiry into the human heart, that the same spirit, that excited our first parents, to seek to be as Gods, knowing good and evil; leads all their posterity, until they have been regenerated by the operation of the Holy Ghost, and the truth of the Gospel, to affect the same thing. As the mind was thus, at the onset, perverted, none of its descendants can, or will, of their own accord, seek to be virtuous. Unless they are operated upon, by arguments, and influences more powerful, than their biases and prejudices, they will continue in the same condition, into which, they were originally seduced.

But, we have observed, that the human mind, for some

reason or other, is formed for religion. This is evident, upon certain occasions — and it shows, that whatever liability or necessity there is in it for seduction, its original frame was quite the reverse. The infidelity of our mind, does not arise from its original nature, but from an evil seed, that was sown by an enemy, which when it grows up, or exercises its influence upon the springs of action, it invariably causes the descendants of Adam, in all subsequent ages to act unnaturally. There is nothing more unnatural than Atheism and infidelity; for both the works, and the word of God, do teach us, that dependence, upon the Almighty, is the language of nature. Until the mind, therefore has been rightly informed, and corrected, it is incapable of exercising itself correctly with respect to moral principles; and without the revelation of God, it will fall into either superstition, or enthusiasm; if not infidelity,— but this shows the perversion of nature; as such was not the original design of the mind. When men, therefore, so far depart from the first principles of nature, as to affect independency of their Creator, the reason is, they are corrupted and perverted. Danger or affliction, will produce feelings which soon stagger their notions of self-dependence; but unless they are set right, by the Holy Ghost, through the Gospel; they will float on to superstition, enthusiasm or infidelity. The reason why the heathen fell so deeply into superstition, was, they had no *tutor* to cultivate and reform their minds, from their natural perversity and darkness, and that could have been effectual in the ground work, of discovering to them the errors of their hearts.

At the same time, in which men are attempting to seduce others, and thus aiding in the support of superstition, they generally become, though insensibly, as badly distempered as their dupes. Balak, who attempted to impose upon the people of Moab, the shameful superstition of those times, as a tool of state policies, and an engine of the gov-



ernment, became himself affected with the same delusion. And he applies to Balaam for his aid in the time of his distress. This Balaam, seems to have been a man of great repute amongst the deluded and superstitious people in those days. I have before observed, that most likely, he was one of the eastern Magi, — one who pretends intimacy with some Divinity; who was supposed to need only a few compliments paid him, to induce him to work wonderfully for his friends. One might think, after all, that the eastern kings had not been very intimate with their Deities, when they had so far to send for a mediator; but perhaps these kings had other business to regard, than religion, except on special occasions; and were therefore not so well acquainted with the proper manner of addressing their Deities. Be this as it may, or might have been, Balak sent messengers to Balaam, to come to him to curse a people, whom he feared. It is supposed, the curse was some form of incantation, which was usual in those times; and which ignorant and deluded people, in those regions, believed, was powerful to hurt their enemies; but which yet, might have been innocent enough, in any person whatever, except those who used it.

The king of Moab, had evidently, some confidence in Balaam's abilities; and also knew what would be best adapted to excite him to use them; he promises him honors, and very liberal rewards. If the king of Moab was not well acquainted with the disposition of the Deity, he really seems to have known mankind, tolerably well, — at any rate, he seems to have known Balaam's leading principle. Perhaps the prophet's character was well known, as a man that never chose to work for nothing: and Balak might have learned this from report. The prophet seemed well disposed, at first, to serve the king of Moab, for the considerations held out to him; still he had one objection in his way; which though he would, yet, he could not get over. Now, we think, here, that he had found by experience, that there

was one Supreme Agent, who upon occasions, had interrupted the ceremonies of his divinations. Him, he wished first to consult, lest upon trial, he should be disgraced in the middle of his enterprise. He goes first to consult the Lord.

When men go to ask the mind of the Almighty, with their hearts fully bent upon their own purposes, it is no great cause of wonder, if they receive an answer not quite satisfactory to their inclinations. God, who knows all things, well knew, with what intention his suppliant at this time, addressed him; that it was not with a full resolution to submit to his will; but with a design that, at all events, God would favor his desire. He was forbidden to go with Balak's messengers, which was not a pleasing response to a man who loved the wages of unrighteousness. Balak behaved towards the prophet as the prophet did towards his Maker. He tried him again; the king of Moab had indeed, better reason to urge Balaam, than the prophet had, to be instant with the Almighty. This covetous prophet had showed his good inclination to serve him; but was told he could not,—and what did Balak know but the Deity might change his mind, and by importunity, be made to yield to Balaam's entreaties on the occasion. Oh! truly the heathen notions of God, differed but little from their notions of men. But Balaam knew that he had received an express answer in the negative; and therefore behaved presumptuously in importuning the Lord. It would seem, that he wished to insult his Maker to yield to his design. He tries him, again. Oh! what impiety to ask what God had peremptorily forbidden. But, there were honors, and money, at stake—which to a mind like Balaam's, were the most powerful reasons of conduct.

But it is wonderful that any man, not quite metamorphosed into a devil, could ask the Almighty for liberty to curse his own creatures! Such an address to God, could not rationally be expected to receive any other answer but

a refusal. Will a good, wise, and merciful God, endure the prayers of a man, who breathes nothing but curses and ruin to a people, who had never injured him? Had this prophet been bishop of Rome, or a member of some modern associations, and organizations, we might peradventure, have inferred that he meant to save their souls by giving their flesh to the devil; but church authority was not probably, then known, in that eastern part of the world. Possibly the church-rulers in after times took the hint from Balaam, in their excommunicating people, whom they disliked or feared; the prophets method of cursing, would no doubt be pretended to have been clothed with divine authority; and accounted a religious act, by all those eastern superstitious nations.

This prophet, was at last permitted to go with those messengers of the king of Moab; but with a restraint upon him, which did not well suit his temper. Like all people who are vicious, if you once humor them, they aspire after more indulgence; Balaam expected, that as God had permitted him to go with Balak's messengers, he would also, finally, allow him to do what he desired, when he came to the expected place of exercise. But as he was not disposed to be obedient to the commands of the Almighty; his maker intended to teach him better behavior, by a severe reproof, and disappointment. He now, therefore, sent his angel, to resist him,—who stood in his way, and interrupted his march!

No doubt our prophet was greatly excited by the prospect of the honors and rewards which the king of Moab had promised should he succeed in his enterprize. Perhaps he was telling over in his mind, the honors which all the princes of Moab, would confer upon him; and the enormous sum of money that he should bring back with him! and how all the men of the east, would reverence him, as one of the greatest intimates of the divinity! No bishop, or Cardinal, who ever sat in convocation, or conclave, perhaps

ever had greater expectations than their father, Balaam; when, on a sudden, his ass started aside, and well nigh prostrated her rider in the dirt! The ass was frightened — and it was no wonder — for she saw, what was invisible to her master: an *angel of the Lord*, stood in her way!

What this angel was clothed with, or what power of vision was given to the ass, I am willing to leave to the critics; but she saw something — which could not be a spirit, for some divines say, they are invisible! But that is not all — she started again, and went quite off the track, into the field! Now to interrupt a man in his journey, who was thus bent upon it, with the highest hopes of coming back with riches and honors, was indeed, to say the least of it, highly provoking. The offence was the greater, as the prophet was in haste. We are not permitted to suppose him otherwise; for he loved the wages of unrighteousness. Again! there is no accounting for asses when they turn giddy; she rushed against the wall; and as the prophet appears to have ridden in the usual manner of prophets, we may easily suppose that one of his legs, was in no good condition. She crushed his foot against the wall. Truly this was no good omen; there was some reason to fear the issue of this affair. The ass is made to pay soundly, for being so giddy. The prophet had a staff, which the ass, poor thing, no doubt would have remembered, as long as she lived, had she not been an ass; — with which he belabored her, to bring her to a sense of her duty. The prophet appears to have been old, that he rode with a staff, otherwise he ought to have had a whip. The prophet grows serious, but the ass more so; — she opened her mouth, as she had, no doubt many times done before, but in a very different manner; she spoke by the special and direct agency of Heaven. It is said — The Lord opened the mouth of the ass. The language of asses, one would suppose, might surprise those who were not acquainted with it; as their organs and dialect, generally, are none of the finest, — but

to speak in human style, was enough, to have frightened any man out of his senses; and, probably, any man, except Balaam, would have fainted; but his mind was too full of honors and riches, to be affected by any such thing. The prophet's ass spoke like himself, in all things but the style. Am not I thine ass? Poor humble creature! She had served him long enough for such a reward—he beat her, and told her, if he had a sword, he would kill her!!! Had she been endowed with the exercise of reason, as with the use of language, she would doubtless have changed her master, and left his service. The use of language, without a right exercise of reason, though very common, is no very high attainment. An ass may speak, but it still is an ass. Our asses master, was like many since his time, who forget great and good services, at a very small offence,—nay, if strictly examined, it was a piece of faithful service; for it saved the prophet's life. How many have served their country, faithfully, for many years, who yet have been served like the prophet's ass?—gotton blows and threatenings for their service, instead of any reward, or preferment, whatever? Ah! many invisible agents, we learn here, are watching the motions of the wicked and ungodly man! when he is riding, post haste, to dishonor his maker; though he does not discern the invisible agent, who interrupts him, baring up his way; the animal, that carries him, may, by signatures, which he does not comprehend! It is unspeakably easy, for one of these heavenly messengers, to dismount the best rider that ever mounted a horse. When some merciless wretch is posting on to accomplish the ends of his wickedness and cruelty; when some ambitious covetous usurer is riding, full speed, to receive the wages of unrighteousness; and to distress the widow and the fatherless; and is found dead at his horses feet.—who knows, but some of these invisible agents, out of pity to mankind, are the instruments of vengeance, upon such unprincipled and incorrigible sinners?

The prophet's punishment, as yet, is not equal to his crimes. He went, with a full purpose, to curse a people, whom the Almighty had blessed, if God would be so unmerciful as to permit him. It was a mercy, that his neck was not in the place of his foot; for he richly deserved punishment, for disobedience to God, and his horrible designs against his people.

Those characters, who are acquainted with the political reasons, of the several prophets and teachers of mankind, and some churches, do perhaps, know, that when they took upon them the work of anathematizing their fellow men, they had the same reasons for their conduct, which led on their father Balaam to get all the gain and honor by it possible.

When men for difference of opinion, usurp, and denounce the curse of God against their fellow beings, there is reason to suspect there is something else, at the bottom, than a desire for the good of their souls. It is more likely, that their own importance, and private interest, and honor, are, after all, the true reasons of their conduct. It has often cost nations considerable sums of money, to get clear of the curses of the prophets! It seldom happens, that such prophets as Balaam, either bless, or curse, for nothing. The least thing that can be expected, as an excuse, for taking it upon them to curse others, is, that they show their commission from the Lord, for doing it; otherwise they, themselves, know, that we must hold them in the same predicament with Balaam, and call them false prophets. Balaam's conduct towards his ass, is very similar to the conduct of civil and religious, loco foco rulers, and teachers, towards the people over whom they rule — and the language of the ass, like the fruitless complaint of an enslaved and degraded people. Balaam had his ass saddled and prepared for mounting, before he got on to ride. It always requires some pains of drilling, to prepare a people to bear a yoke of slavery and loco foco degradation.

In matters of religious concern, merely, it is necessary in the establishment, to have the people well persuaded of the rights and importance of the bishops, and their clergy, and of the divinity of their canons, and the creeds of the churches, before they will submit to be used like *asses*. The *jure divino*, of episcopacy, or popery, are pieces of trapping, that their prophets prepare for those *asses* which they intend to *ride*. If once they can convince them that their clergy have power to make laws, to bind the conscience of the whole community, they may rein them, "every which way," they please.

Were it not calculated to give offence to some who have more zeal than understanding, or staid principles of honesty, I should compare the articles of the church of England, as well as those of popery or puseyism, to the trappings of Balaam's ass; for it is clear as light, that these are the means by which their *clergy ride upon the backs of the people*. Their unchurching of all evangelical congregations of believers, and their furious excommunications, I should compare to the prophet's staff, with which he belabored his ass; for it is manifest, that when those who become enlightened and start aside, and begin to think *for themselves*, and are not tractable enough to serve their devout *Hughes* or *Onderdonk-masters*, that they are ready most furiously to curse them as heretics and schismatics. And though these evangelical believers should be ever so deeply convinced in their own minds, of the truth of their own opinion, and the correctness of the exercise of their conscience; if the angel, as in the case referred to, should stand in their way, it would be of no consequence to these prophets that rule; the people must suffer for their impertinence, and be belabored like the ass, for their disobedience. Indeed, the persons, in general, who thus submit to remain in religious slavery, strikingly resemble the prophet's ass; for though they complain of hard usage, they still recognize *their masters*, and by this fact, say, are not we your *asses*?

There are several sorts of *human asses*, that resemble the prophet's beast. There are some, that start, now and then, a little, and reprove or rebuke the madness of their prophet, but who yet, continue in subjection, and are good beasts of burden, notwithstanding. Of this sort, are all those who are ever crying out against the innovations and corruptions in their establishments, but all the while continue subject to those impositions; such are braying and noisy, indeed; but yet *tame* asses; they mean no harm, notwithstanding all the noise they make. They only start, because they are a little frightened by some scarecrows that happen to be in their path. The moment their ghostly riders lift their rod, and begin to belabor them a little sharply, they are ready to make apologies for their conduct, and return to their duty. If conscience—the messenger of God within them—at any time, startle them, as the angel did Balaam's ass, yet a certain portion of sound discipline, which may be supposed either to effect their reputation or worldly interest, will soon bring them on to the old track again, and make them say, are not we thine asses? The *articles* of the church, and its *mother*—*popery*—are like the two *laps* of Balaam's saddle, which are well girded upon some members of the churches, by the force of *canons*, and the power of deprivation. Such as shall be so giddy as to refuse to take on their *trappings*, will be made sufficiently sensible of their folly, by being deprived of their livings, or loaded with church censures.

Yes, it is by the use of such trappings as those now represented, that the clergy of the church support their authority—for they could not ride, without their saddle. Were once their dupes to insist upon receiving nothing as their *creed*, but the *scriptures*, as understood and explained by the apostles and original evangelists and teachers, the clergy of popery, and "*the church*," would soon have no more authority, than what good services and good conversation, would procure them. They would then be obliged



to be helpers of the joy of Christians; but should be no longer lords of their faith. Good men will always respect their teachers, as long as they are examples of goodness, and condescend to men of low, as well as high degree; but such persons as understand the New Testament, will reject all attempted dominion over their consciences, except the dominion of the Lord Jesus Christ; and therefore will deride all such clerical jurisdiction and religious dictators, as "the church" and *popery* produce. When men are not allowed the exercise of private judgment, but are marked down as schismatics, when they deviate from the *national establishment*, we think they are much in the same predicament as that of the prophet's ass.

No Christians have any reason to quarrel with the religion of any country, where toleration is allowed, as it is in our own; but still those have reason to complain, whose toleration is restricted, and whose religious opinions, if they continue in the church, are attended with loss to themselves; for such are allowed to be good members of society, and faithful to the best interest of their country. Any intelligent Christian may charitably enough say, that all political religions serve no other valuable purpose, but to obtain honor and money from the state, with the privilege of denouncing curses upon those who are suspected of being inimical to their mutual dignity. An enslaved people, in such a case, serve the same purpose as the prophet's ass did to him — carry them to seek riches and honor; for it is always through the use of the populace, that unprincipled and ambitious men, raise themselves to public stations, and obtain their wealth, and undeserved honor. Where the government of churches and states, has been arbitrary, the enslaved people have always been obliged to serve the interests of both, with their labor and substance. The populace are used as *asses*, to carry the regular sportsmen, who lead parties whithersoever they please to direct them. It often happens that they complain of ill-usage; but as long

as they have not a just sense of their own inalienable rights, they proceed no farther than to make some feeble complaints, saying, are not we your asses, on which you have ridden, ever since we were yours?

Whenever and wherever, mankind are once correctly and effectually instructed in their natural, civil, and religious rights and privileges, they will not only complain, when they find themselves oppressed, but will struggle till they are freed from such oppression. Wise men know what it is to obey just laws; but will never tamely submit to the bondage of imposition. It is a base degeneracy, indeed, to rest quietly, in what is contrary to nature; and nothing can be more contrary to the nature of rational and evangelically enlightened creatures, than to be destitute of liberty; and hence, to submit to a state establishment, without resistance, shows an ignorance of the rights of human nature. Men may yield, when conquered, but they can never rationally acknowledge power to be just, when there is rottenness in the constitution of the government. When any government is not founded upon correct moral principles, it will always be managed at the expense of the liberty of certain classes of the community; and their submission to such power, is an obedience like that of the prophet's ass. The first slavery that men are generally brought under, is that of their mind; for, while the mind acts freely, and is kept clear of the chains of ignorance and delusion, it would be a difficult matter to enslave it. Here then, commences the agency of loco foco teachers, to seduce mankind, in order to prepare the way to defraud them of their civil or religious privileges. It appears to be a fact, though I have not seen it noticed, that the blending of civil and religious offices, or sacred and secular things, has been the introduction to all kinds of artificial slavery, in every instance, at least where arbitrary power has prevailed. Where these have been kept distinct, freedom has more generally prevailed. However paradoxical it may

seem to some, it may be demonstrated, that were there no alliance between church and state, there is the greater portion of civil liberty. When church officers, therefore, are advanced to civil preferments, or civil magistrates permitted to discharge religious offices in the government of the church, each of these officers will labor for the benefit and honor of the other, to the dishonor of the people. And here they are under two-fold temptation. The loco foco minister is ready to assume the prerogative of the magistrate, and the loco foco magistrate, to enforce the dignity of the loco minister, by exerting his civil authority in favor of the sacred functionary; and thus, in this double respect, become lords over all the people. For this reason, men will not dare to express the truth, if it seem to differ from the loco foco authorities; as they are in danger of either being heartily cursed by the priesthood, or punished by the magistracy. The mind being thus cramped in its exercises, turns at length servile in the exercise of its functions; and the consequence is, intellectual drunkenness and bondage. This alliance also makes the teachers in the church, indolent, in the most material part of their duty, which is to impart the principles of evangelical truth, and knowledge; and thus endeavor to free their minds from the power of ignorance. This they cannot do, without teaching them the right of private judgment, in all things, with respect to their conscience. But as the priest's advantage, in papal or episcopal establishments, does not arise from instructing the people evangelically, making them acquainted with their true and highest interests, they seldom let them into the secrets of their policy. Did men truly comprehend their liberty of conscience, with respect to religion, we should soon see that the pope, and his cardinals and clergy, and all episcopal bishops, and their clergy, would no longer have asses to ride upon, to carry them to riches and preferments. Yes, were men well instructed in these things, popery, church and state, alliances, and all systems of sla-

very, and human ass-making, would soon come to nothing; for if mankind considered themselves as all equally concerned in what pertains to their consciences, and that each must answer for himself, at the day of judgment, they would not consent, a moment, to any system which takes from them their highest interest forever. Such as continue, therefore, under any such establishments, are not a whit better than Balaam's ass, which, though it complained, yet spake with the greatest submission to its master—"Am not I thine ass, upon which thou hast ridden ever since I was thine?" As it is intended to continue this review, in another discourse, I shall here conclude, and say, Amen.

## SERMON IV.

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NUMBERS XXII, 21—30.

AND BALAAM ROSE UP IN THE MORNING, AND SADDLED HIS ASS, AND WENT WITH THE PRINCES OF MOAB. AND THE ASS SAID UNTO BALAAM, "AM NOT I THINE ASS, UPON WHICH THOU HAST RIDDEN, EVER SINCE I WAS THINE?"

DEAR READER, you know, one could have expected no better language from an *ass*. Yet, it is a pity that any rational creatures, should imitate such a mean-spirited and servile animal. All the dupes of arbitrary power, not only, but all the dupes of civil and religious loco foco leaders, of parties who submit to them, have daily, uttered words of the same import. Time was, you know, with our English, puritanic fathers, where such language was brayed out of pulpits, and squeezed through the press, by those famed loco focos, who advocated passive obedience, and non-resistance. Who could make any thing else of such words as these? "It is not lawful to resist the king, nor any commissioned by him, upon any pretence whatever." But were not they the asses of servants of the king? It is also bringing men into the same predicament, to subject their consciences to any power but that of God Almighty, and his will, as revealed in the Holy Bible. When they are obliged, under the pain of civil losses, to subscribe to articles which loco foco teachers in religion, prescribe for them, we solemnly ask, is it not making them utter the language of the prophet's ass? "Are not we thine asses?"

I have said before, that the creeds of the popish and episcopal establishments, are used by their clergy, in the same manner as the trappings of Balaam's ass — to keep their asses in due submission, that the riders may sit easy. This is manifest, as it enables them to keep the reins in their own hands, and exercise the right to fix this trapping, by selecting all the officers, that they admit into the several churches. It is not every one, that can demand this security, or that are accounted judges how such asses should be saddled; but only those who lay claims to the office of master of the ceremonies, in their establishment. Suppose a teacher was ever so well qualified to instruct his fellow beings, and understands theology in all its branches, far better than any bishop in convocation, or any cardinal in the conclave, and is the choice of any one of their congregations, yet he cannot be admitted, until he has humbly submitted to the bishop, and said, "Am not I thine ass?" As the common people had never any hand in framing these loco foco rules and articles, nor was their consent ever even asked, it appears, plainly, that they were only framed for the benefit of the clergy.

Now, if this sort of trappings were not more for their advantage, than for that of their asses, I apprehend they would not be so strenuous in supporting them; for in nothing do those loco focos, excel other people so much as in zeal for the canons and articles, of their establishments. It is evident they can mean no more by them, than as saddles to ride upon; for in very momentous cases, we find they visibly violate their own trappings. And if we know any thing about the common powers of human nature, it would much puzzle a stranger, who was well acquainted with the Bible, to form a judgment of their real principles, by merely comparing their creeds and articles, with the famous printed surmons, of their Bishops and clergy; for though the articles affect, to be very orthodox, the most of their sermons, or what they call religious discourses, look,

intensely, the other way. This sort of religious mechanism, serves all the purposes which the public actors, in their political farce intend by it; which is, to fill out a part of a scene, at the time of performance; and then be withdrawn, till another public occasion. They, themselves, seem not to consider it of any use in private life; else, every subscriber would make conscience of preaching the same doctrine, in his sermons, to which he subscribed in the articles. One thing, is certainly clear, as light could make it, that either their creeds and articles are wrong, or what they call their sermons, religious disquisitions, and books are generally so. And one would most readily conceive, that if they believed what they had subscribed in the articles, they would never publish the reverse to the world. For this reason I compare them to the trappings of the prophet's ass, which were only necessary when he intended to ride. Whenever the bishops and their clergy are disposed to exercise their authority, they do it by the use of these standards; to these they appeal, upon occasions, and to the laws that authorize them; but never, except to support their own consequence and dignity. On all other occasions, they observe them as little as other men; they lay by their trappings, until they have some ass to saddle.

The most distinguished of champion bishops, among the episcopal, as well as among the papal Balaams, for advocating creeds and confessions, and the alliance between church and state, have found great difficulty to make use of the scriptures without them; and cannot possibly see, how evangelical congregations can make a confession of their faith with only the rules of the scriptures in their hands, so fully as duty requires. To be sure, if the faith, as delivered to the saints, be not in some measure in their minds and hearts, I should doubt much as to the materials of them being right; yet I should prefer the scriptures rather better, in my hand and heart, than either the church articles, or any of their creeds. The apostle, and the evan-

gelist, saw no manner of difficulty, in what has appeared so difficult to these gentlemen bishops. The apostle told Timothy, that the scriptures were profitable for all things, to make the man of God perfect. After this, we graciously ask, where lies the difficulty? The scriptures, perhaps, do not suit, to make the members of the kingdoms of this world perfect, in the sense they would be so; but they answer all purposes to make believers perfect in the sight of God; and one would think this might be sufficient. Timothy, you know, is by some writers, called the bishop of Ephesus — the scriptures were sufficient to make him perfect; and it might be conjectured, at least, that they would answer the same purpose, to any other bishop.

I am perhaps a little too fast, here; I had forgot that as to matter of fact, Timothy was an overseer, of a single congregation; and preached the gospel as an evangelist; was instant in season, and out of season, and in all things, did the work of an evangelist. The scriptures might answer his purpose, who was no higher in office, than a self denied minister of Jesus Christ; but, alas! they may not answer the same end to a rich and voluptuous diocesan. Large creeds and articles are much like large grammars,—they help to sustain the negligence and incapacity of the teachers; but scholars, would obtain more knowledge from the original sources, if the principles and beauties were ably and correctly explained and pointed out to them, than from any of those subsidies of human boobies, and humbugers.

Were the professed teachers of the scriptures, skilfully employed in explaining their doctrines and in pointing out their beauties and excellences; and engaged, in earnest, in showing the evidence of them, to persuade others; this would answer a much better purpose than to impose human dogmas, that bare not the least resemblance to the scriptures. It has been often alleged, in behalf of long creeds, that a general knowledge of religion is more easily



propagated and kept up by them, among the people. If we may judge from experience and observation, with respect to this matter, it will be found to be by no means true; for ignorance of religion and infidelity have often abounded most, where these are the longest and the most strenuously enforced. And let any man try the experiment, when he has a mind, and he will invariably find, that those people who most read the Bible, and hold by it, have much more knowledge of religion than any of the most zealous devotees of the creeds and articles of English episcopacy, or the bishops of Rome. One cannot but be sorry to find our Savior brought in by a state creed-stickler, as a patron for modern creed-making; we are told that he has sanctified the use of them by his own repeated practice, — because he demanded we should confess, that we believed in him, before he would bestow special favor; and said, "Believest thou this?" Our Savior, no doubt, required such a confession, from whom he pleased, as the king in his church, and the Lord and recognizer of the conscience; and always required them to believe in himself, as both the object and author of saving faith. But his requirement in this manner, affords not the least ground of argument, for human creeds. It may perhaps be an argument for requiring belief in the Holy Scriptures; but can be none at all, for requiring our belief in human compositions. Besides we are told by this same human-creed-monger, that such confessions were introductions to miracles, and ceased long ago, as miracles have done. Taking the argument for human creeds, in his own way, he must either give up the business of creed-making, or work miracles. Whatever plausible argument may be offered, for church power, and the alliance between church and state; yet, after they are brought to their height, by either popery or episcopacy, they end in what Paul, calls infidelity.

The author, above referred to, in stating a comparison between the power of the legislature in civil and religious

affairs, affirms,—that the legislatures, in christian societies, are bound to observe the great character of religious liberty; and never to depart from the principles which it contains; but always following the spirit of that, the legislature are at liberty to make laws, suited to many new cases, which the "scriptures have not provided for." What are these? They must be cases which do not belong to the purity and perfection of believers. What could any infidel, have said more? This is giving up the perfection of the scriptures at once; and giving to loco foco civil magistrates a power, to make up its deficiencies! But we are told, to such legislative power men must submit; or give up the advantages of society in religion! We think a faithful, and intelligent reader of the New Testament, will discover no occasion for this. The advantages of society in religion do not depend upon power, but upon will. Where all are truly religious, there they have all the benefits of society in their religion, they desire; and they need no power to keep them good members of society, but that of truth. If by benefits in society is meant large benefices, and emoluments secured to them, by the power of the magistrate;—these christians do not expect, but leave them to the children of the kingdoms of this world; or, whom they may concern. All they want, is permission and toleration to serve God in their own way, according to the dictates of their own consciences, as the word of God directs them. But we have been told, and christians are now told on the other side of the water, and the time may ere long come, when they will again be told here, "As single christians or individuals, they may enjoy the right of judging for themselves, or the right of private judgment in its fullest extent; and each may pursue his own opinions without control, while each, with a Bible in his hand, is a church to himself." But then, says the writer, what chance is there that the knowledge of religion shall long survive on this footing, where no *provision* is made for instructing the people in the

faith and duties of the gospel, and every one is left to pursue, at his will, the cares and pleasures of this life, without any stated call to think of religion?" The great emphasis in this paragraph rests, you see, on the word *provision*. And it will readily be acknowledged that this writer judges very right with respect to his denomination, for there are but few indeed of the clergy of the Episcopal or Papal church, who will undertake to instruct mankind without some *provision* for doing it. But yet one would think, after all, his fears were very needless, that christians will grow ignorant when they have the use of the Bible. But though they have the Bible, they have not a stated call, to use it, without a sufficient provision to excite them to it." In Christ's name, I ask, where is the virtue of all this? If they serve God only for money and preferments. This is the way to make hypocrites, and pharisees,—but not the way to make christians. But may it not happen, that christians shall make all necessary *provision* for themselves as to instruction, by choosing from among themselves and fitting persons for the business of instruction, who shall preside in their worship; and support them, by their own liberality; if the state will not support them without bringing them to sign their loathsome articles? But here religious state authors, tell us—"that all the advantages of public and social religion, will be lost, if men do not join in legislating for securing those advantages." The advantages of society can never be lost among real intelligent christians, who endeavor to edify one another in love, upon the principles of the Gospel. Christians may, indeed, lose those advantages which foster pride and promote luxury; which, by pharisees, would be accounted a great loss; but by christians it would be accounted no loss at all, but which they have faith to endure. Advantages, are the great things constantly in view, with all high-church legislatures. The power, they talk about, is to secure such advantages. But where has this power always been lodged? And who are

at any time, or any place, the proper persons to judge of men's fitness to teach and edify christians? There can be no power created, or appointed in this matter, but what is already appointed, definitely, by the Lord Jesus Christ; who, in the Gospel has told us what sort of persons those must be who are privileged to take upon themselves the office of teaching men the Gospel. They must be self-denied believers — learned in the scriptures, apt to teach, and servants of all; possessed of no power but that of promoting the intelligence and order, and helping the joy of believers. Believers have a better security for their instruction than any power, appointed by human device. The promise of God, secures to the church, all needed instruction, where christians are allowed to do their duty.

It would appear that the dignified church-guides of our puritan fathers, did account them asses, indeed, who could not admit for a moment that they could know the way to be religious, pointed out in the scriptures without the use of their loco loco machinery! However, this much, we are willing to say, to their praise, that common christians at that period were, generally, more indebted to their school-masters, who learned their children to read, than they ever were to the high church clergy, for instruction in religion. Intelligent children, brought up like those of our New England pilgrim fathers, with the Bible in their possession, are in no danger of erroneous corruptions with regard to fundamental truth, until they happen to come under the influence of some "wind-of-doctrine-loco-foco." — And I say, before all their duped congregations, that a christian may learn what is unspeakably of more value to him, by carefully perusing the Bible, only one half hour a day, than he could by culling, from their mysticism, a whole life. The steam boat loads of their steam which have disgraced our times, are in my view of them, in the mass, the greatest misfortune that could befall the rising generation. School masters, of the puritan stamp,

to teach the people to read the scriptures, instead of any of those just now named, who pointed out the doctrines, and duties of christianity, would have put the present generation in possession of vastly more valuable knowledge, in this department, than is now enjoyed. Though our Savior plainly declared before Pontius Pilate, that his kingdom is not of this world, there are attempts made even at the present day, through the use of civil associations and organizations, as well as in the days of the pilgrim fathers, to prove the contrary — and we are told, by Episcopacy, at least, that our Lord's testimony does not prove, that Cæsar had no right to interfere in religious matters. Cæsar might interfere with any of the kingdoms of this world, as he had a mind; but *how could he* interfere with a kingdom which is not of this world? It lay altogether, above and beyond his jurisdiction.

Our Savior could not have spoken in more express terms, that Cæsar had nothing to do with his kingdom, than he did, by declaring that it did not pertain to this world; for Cæsar had jurisdiction in no kingdoms, but such as pertain to this. It has been often affirmed, that our Lord's testimony before Pontius Pilate, does not decide the right of the magistrate's power over the church or congregation of believers. But just let this testimony be considered as common sense would lead any man to understand it. And Jesus answered, my kingdom is not of this world; for then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, art thou a king, then? Jesus answered, thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness of the truth. Every one, who is of the truth, heareth my voice. Any one must observe, at first view, here, that Christ professeth himself to be a king, and, that he had a kingdom; and that his kingdom is not of this world. Now, whatever kingdom this might be, no civil magistrate

can have any jurisdiction over it, without being a king above Christ. If Cæsar had any jurisdiction over the church, to govern it, then Christ could not be king in that kingdom, but Cæsar. At best, it must be supposed, that Cæsar, or the civil magistrate, whoever it be, has power over the church, either with the leave of Christ, or without it. If without Christ's leave, he exercise this power, then the magistrate is the head of the church; but if with his leave, as pretended, this should be shown from the New Testament. Indeed, the nature of the thing, and the testimony of our Saviour, both suggest the reflection, that there can be no authority either in or over his church, but what he appointed by his own authority. If the magistrate claims any power over the church, he must show his instructions for it from him who says "He is a king, and for that end came into the world."

But here high-church sticklers say, if human power be, in any degree necessary for the government of the church, that power must be vested in the hands of the civil magistrates, to whom all human power naturally belongs and to whom our Lord here declares that he leaves it in its full extent." [Thus much with reference to *Essay on Establishments*, p. 69.]

But this reasoning is ruined by an *if*; for human power has no more to do with the government of the church of Christ, than ministers of Christ's church, have to be civil magistrates; and they have no more connection with one another, than the kingdoms of this world, have with the kingdom of heaven. Christ says, he came into the world, and was born to be a king; and adds, that his kingdom is not of this world. If he is a king, then all the laws by which his church is governed, must be of his own making; for He admits no partners with himself, in legislation. Those who add to, or diminish from, the laws which he has made, are guilty in his sight. Now the truths contained in the Divine record, are the laws by which he rules

the consciences of his people, and from the nature of the case, also, it is manifest that they cannot be subject to any human legislation in this matter. Even the Christian's obedience to magistrates as governors of civil society, is founded upon express scripture precept: "Let every soul be subject to the higher powers. And it is because Christ, by his apostles, commanded Christians to be obedient to magistrates, that they are bound to obey them; but not because they themselves require it. So little power have magistrates over the church of God, to govern it, and make laws in it, that they have not even a title to civil reverence from Christians, but what is founded upon Christ's authority.

And we would ask these zealous advocates of the power of the civil magistrate over the people, where they find, in the New Testament, either precept or examples for blending civil and sacred things, after this manner? Whatever men of the kingdoms of this world, say in favor of such blending of civil and religious matters, which is not founded in the sacred oracles, ought never to have any weight among intelligent Christians. It may, like the traditions of the Jews, serve the purpose of the Pharisees and Scribes of national and papal establishments, to blind the minds of the ignorant, and by that means keep the people in subjection to their ghostly guides. But this will appear to all who learn their religion from the Bible, of just as much consequence to their loco foco teaches, as the trappings of Balaam's ass.

It is no less than absurd, to reason from Christ's spiritual power in the church, to the power of God in civil society, and at the same time imagine that men are equally deprived of liberty to make alterations in each of these kingdoms! The cases are quite different; Christ has given a perfect system of all doctrines, and duties, which relate to the salvation of men's souls; and revealed all things which pertain to the conscience, that every man may judge

for himself, concerning all those matters he is to answer for at the day of judgment, as they are matters which immediately respect their faith and obedience to God himself. The laws of civil society, have only respect to the bodies of men; they cannot extend beyond what pertains to the body; the two kingdoms are just as different as the interests of men's souls and bodies are; and the nature and spirit of the laws of each society, are as different from one another, as body and spirit.

There is a remarkable passage in the Essay on civil regulations for the kingdom of Christ, which shows the distress of the party to form their political image of iron and clay; it runs:—"Those, who, in defiance of religious establishments, require a gospel precedent, require what the nature of the thing does not admit of. The gospel contains the history only of the Divine original of our religion; and leaves it before it had formed any human connections. How, then, can the gospel furnish an example of such connection; or how can the want of the example, be an argument against the connection?"

This is a fair confession, that there is no example of establishments, in the New Testament; but perhaps as strange a reason is given for this defect, as ever entered into the heart of man to conceive. "The gospel history falls short, and comes not so far down, as the forming of human connections, and leaves this matter unfinished!" But the question is not, whether the gospel history of churches, leaves religion before it formed connections with the world; but whether it leaves it before it was perfect? It would appear, that as this history mentions none of these connections, the author of it intended there never should be any! If there is not a perfect account of religion, in the gospel history, it is hard to say where we shall find any; and it is a sad reflection upon the wisdom of its Author, to say it is deficient in such a momentous matter as the very constitution of a church!



We find as whimsical a reason given, why there is no precept concerning this point, in the New Testament. This author tells us — "It would have been useless!" For men, no doubt, were wise enough to understand, "That they might safely enjoy peace, under the protection of government, and to unite their endeavors with it, for the public good!" But may not men enjoy the protection of government, and live peaceably, without joining together what Christ has appointed to be kept distinct? Common sense, will, indeed, teach men that they should enjoy peace, when they can have it with a safe conscience, and live so, as good members of community, under any government which permits them to live and use their christian privileges; and the scriptures teach the same thing; but they do not teach that Christians are at liberty to confound civil and religious things. As members of civil society, they are to mingle with it, do the duties of men, under the regulation of civil policies; but as Christians, they have another Lord, and are governed by a policy quite different. And therefore, in all matters of religion and conscience, when they are imposed upon by any human trappings, they will say — "whether is it lawful to obey God or man? judge ye." They will be ready to submit to Providence, and suffer, when they cannot prevail with those in power, to let them alone; but will never comply, at the expense of truth and conscience.\* This was the reasoning of our puritan fathers:

\*An act of 17th Charles II., by which nonconformist ministers were prohibited, unless in crossing the road, to come or be on any pretence, whatever, after March 24th, 1665, within five miles of any city, town-corporate, or borough that sent burgesses to Parliament; or within 5 miles of any parish, town, or place, wherein they had, since the act of oblivion, been parson, vicar or lecturer, &c., or where they had preached in any conventicle.

Again, Charles I., of tyrannical memory, was beheaded on the 30th of January, 1649, he, absurdly enough, called himself, and was called by sticklers for the church, a *martyr*; and the anniversary of his martyrdom, has afforded the high church clergy fine opportunities for displaying their zeal for the church, and mourning over her calamities brought on by that event.

Once more. The famous act for the uniformity of public prayers, and other rights and ceremonies, &c., in the church of England, which received the royal assent, on the 19th of May, 1662, and took effect on the 24th of August, following, being "St. Bartholomew's day," assent and

All that lies within the power of the civil magistrate, is to protect all his subjects in the exercise of that religion which they choose for themselves; and as long as they continue good subjects, give them his protection. But he has no right to direct them in their choice of religion, but to choose his own. I do freely confess, that the magistrate has an undoubted right even to make choice of a religion for such as submit to be his creatures, and that have no visible existence in any church but a political one. As they are his servants, that he pays for presiding over the religion of the state, it is but reasonable that he should choose work for his own servants. The magistrate has no doubt a right to dispose of the resources of the state; for the use of government; and those who are inclined to dispose of their religion, for some of its profits, may make the best bargain they can; but if, by any unlawful compromise, or combination betwixt the magistrate and his clergy, any number of the subjects are unjustly oppressed, they have the greatest reason to complain, and say, they are not free. This connection between the magistrate and his clergy, has long been called by the pompous name of an alliance between church and state; but the word church, has been very unjustly applied to one of the parties in this alliance. The New Testament signification of the word church, denotes all professed believers of the gospel; and one would readily conceive there could be no alliance, without the consent of all believers. The Commons in England, unless such as are patrons of the establishment, have nothing to say in the election of their pastors. The clergy frequently have elected one another, and of course, are sure to choose such

consent to its provisions, were to be declared by that day, by all puritans; on pain of deprivation of their livings, if the offenders were in the ministry, and if school masters or tutors in any seminary, three months' imprisonment, and a fine of five pounds sterling. About ten thousand ministers could not, with a good conscience, comply, and they were deprived accordingly. The universal testimony of credible history, to the characters of these men, is, that no nation or church, since the days of the apostles, have been more highly adorned, than by them.

as are well disposed to the alliance. The magistrate has also, often presented many of them, and left it to the clergy to elect them, by a *conge d' elire*, which, to be sure, the members of such a profitable alliance, will take care to supply with good, trusty fellows, of their own sentiments.

This is only an alliance between the king and his clergy; or between the civil government, and such as are hired, to be its servants. It can never justly deserve the name of an alliance between church and state; for the greateet part of the members of the church, have none to represent them in the constitution of the alliance.

It has been observed already, that this alliance, is the principal cause of civil and religious oppression, wherever it takes place; and of which, the oppressed in England, are to this hour, uttering their complaints; for the members of the alliance on the side of the church, take care that none enjoy any of her emoluments without engaging to be tools of state; and the members on the side of the state, take care that none be preferred to any office under the crown, without engaging to be the servants of the church. *Here is popery for you!* Now before such engagements were entered into, in which the whole nation were concerned, not only as to civil interests, but as to conscience; it would have been but reasonable that 'all the members of church and state, should have been consulted. The clergy in parliament cannot be said to represent the church, unless they were elected by all the communicants in England, and have no right to fix laws upon them without their consent. Where is the reason of men taking upon them to represent people without their consent; and to impose laws upon them, to which they had never engaged to submit? Yes, in this alliance all common christians in England, were considered as so many asses, for the bishops, and their clergy, to ride upon to riches and preferment. They first entered into an alliance, without their advice, and took upon them to be

their teachers, without consulting them; and then joined in making laws, compelling them to pay for their service; without ever giving them notice, till they were called to pay. And what has been worst of all, after making them pay, soundly, for usurping the office, of being their teachers, yet they never were at pains to fulfil the duties of that character. In this alliance, the church, signifies no more, but the clergy; and the state, the richest man in the nation; and these two parties, to secure their own private interest, join, to oppress the community, by laying on taxes to pay the pensions, of the tools of this alliance.

There is some reason to suppose, that had there not been some considerable worldly advantages and emoluments, arising from this alliance, to these holy men, who were so earnest in joining with state, that it would long since had leave to sustain its own weight, as far as respected their assistance. There are a goodly number of people who would join interests, with such as are ready to pay some thousands a year, for doing nothing. Balaam longed to join with the king of Moab, after he had been informed of great promised honors and riches; but there is the greatest reason to believe, that he would never have saddled his ass, had he not had the expectation and promise of wealth and dignity. Were there not so many honors and advantages attending this famous alliance, I might venture to prophecy, that there would be few of the present clergy in it. Money is just about as ill spent by the government, upon the clergy in this alliance, as the charges Balak laid out upon Balaam, in carrying him abroad, to curse the children of Israel. The one, has never answered the purpose it is designed for, more than the other. If all the money spent upon priests of the establishment and of downright papacy, had been devoted to maintain teachers to instruct the people in the true doctrines and duties of religion, and loyalty, we might say, it was all saved. If we have any reason for judging, from facts, it could be very easily made to ap-

pear, that the people are as wise, religious and loyal, to the government, who have borne the expense of their own religion, and paid their own teachers, as any portion of those, who have been under the nose of any bishop of England. Had the government seen fit to diminish the taxes upon the people, and supplied their places, with taxes upon the dean and chapter lands, and the superfluities of their bishops and clergy, the people would have been better instructed, than they now have been, and have been found better supporters of civil government.

Whenever and wherever the people have been truly instructed in the doctrines, and duties, of the Holy scriptures, to read them daily, and understandingly, there has been no reason to fear that such, would be bad members of good society. It is in places where the scriptures are neglected, or concealed, or erroneously taught, that the people have become, or continued, ignorant, barbarous and troublesome to the state, and to one another. Yet, some of these high church folks, and even papists have urged, that heresies would overflow the land, were there no church authority, nor spiritual courts. But from a want of this church authority, and these spiritual courts, I can see no danger—but from the ignorance of the doctrines of the Bible, which is an inseparable attendant of church authority, and such spiritual courts. There appears to me, to be no better method for preventing heresy, than ably and faithfully teaching the truth—and we can find it nowhere better taught, than in the Bible. And suppose the church of England had as much power, as their bishops desire; what effect could it have upon the consciences of men, unless they were first convinced by evidence from the Bible? and then, there would be no occasion for any other power.

It appears indeed, from church history, that there never were so many heresies, till bishops or false prophet's pretended they had power to expel them, or to bind the consciences of the people, by calling in the aid of the secular

arm, to awe them to a submission to their impositions. The Apostles, by authority from the Holy Ghost, gave orders to reject heretics; but such, were open teachers and advocates of other doctrines than were taught by the Bible; these heretics were like the modern advocates of secular power, or deniers of the truth, as taught by the scriptures; and all ought to admit that such should not be permitted to commune, on religious subjects, with true believers. But the Apostles did not direct that even such, should be fined, or persecuted, or slain. They left them in possession of all their civil rights as men, and citizens; and only denied them christian communion. And they have never told us, that it ever will be right, even when magistrates happen to be called christians, to call upon their aid, through the use of the secular arm, to help us persecute them; but teach us, definitely, that we must leave them to the judgment of the Great Day. It is true, the Apostles used a method of preventing and taking off heresy, which after times have frequently deemed insufficient. They prevented it by furnishing all the evidence they could, to persuade the people of the truth, as it is in Jesus; and when they would not listen to it, but opposed themselves, they left them not to the secular power, but the judgment of the Almighty. In a word, when any become heretics, by departing from the truth, and openly advocating error; they withdrew christian fellowship; but never persecuted them, nor desired others to do it.

To teach men faithfully, out of the scriptures, and then permit them to judge for themselves, is all that any teacher of christianity can or ought to do in this matter. Experience, may teach the world, that christians can never be edified, but where they choose their own teachers. And such as they employ for this purpose, they should pay, themselves; and where the people really and freely do this, it will be found that they have no need of any alliance with the state, or authority from a bishop, for the support

of religion; nor, in such cases, has ever the government found any loss from a want of instruction among such subjects. Where Christian doctrines are ably taught, in their simplicity and beauty, there, it may be said, with emphasis, every soul is, for conscience's sake, subject to the higher powers; but this is never seen, nor known, where teachers are above their business, and neglect, or are incompetent to instruct the people in the knowledge of the scriptures.

If this alliance has ever been useful to mankind, the case is yet unknown—at this moment, there is not as little knowledge, among any protestants on earth, as there is among the common people of England. Multitudes cannot read the scriptures, nor have they the least understanding about christain doctrines, any further than to know a church from some other building; and many would not know that. And it is stated on good authority, that twenty to one, of any other protestants, are to be reckoned members of the church of England. And how could it be otherwise? where their teachers, such as they are many of them, horse jockeys, gamblers, debauchees, and real wine-bibbers—having three or four livings; and where they hire the cheapest possible, as a substitute, to take the care of souls? Were the people regularly taught the scriptures, and led to read them thoroughly, they would receive some edification; but except some lessons, here and there, these children of the flocks of churchmen, never hear any thing about them. Instead of sound and edifying teachings and expositions of portions of the scriptures, showing the people the interest they have in obeying the truth, the teachers, generally, please themselves, with harangues, which they call sermons, but which, for the most part, have no relation to true gospel discourses. •

It may perhaps be inferred from the preceding remarks, that we think that the constitution of church and state, in England, ought to be altogether overthrown. But, to correct such an inference, we here state, freely, that if the es-

tablished church of England, be actually a part of the civil constitution, we would find no fault with her; but admit that she is as good as any other of the kind, and could not give place to another. But then we would not have her pretend to be what she is not — a New Testament church. She may be a salutary engine for political government, and serve the same purpose to the state, that any political church ever did; and we have no doubt but archbishops and bishops, and their clergy, are as useful to the English government, as the Roman Pontifex Maximus, with all the tribe of his clergy were to the Romans. Yet, the Christian religion is, in our view, as much concerned with the one as the other.

As the Apostles, and our Lord, never found any fault with the civil government of Rome, nor interfered with the state religion, farther than telling such as were pleased to hear them, that it was idolatry; nor gave themselves any trouble concerning it, except when the civil power wanted them to comply with their worship which they never would do;— so the followers of the Apostles, ought to imitate them, and suffer the state to have what religion it pleaseth; providing that it does not impose it, upon them. There is no warrant in the New Testament, for any party to impose their religion, upon another. But when they are called to give their reasons for their non-conformity, christians have no cause to be ashamed or afraid to do it.

When any establishment makes laws to compel nonconformists to comply with the political religion, upon the pain of loss or suffering, as in the recent case, in Great Britain,\* it is a plain evidence that the establishment is not a New Testament church; for, in the christian religion, there is no compulsion. If the present national religion be essential to

\*When, as is well known, only two years since, over six hundred of the most able advocates of the doctrines of the faith, ever known in England, were driven from their churches by act of Parliament, and prohibited from meeting or teaching their people, any where between the salt sea and dry land of their God accursed island.



the existence of the civil government, in England, it seems abundantly evident that none should be admitted to any share in the government, but such as are of that communion; but then, they ought not to be called by authority, to exercise any office under it, when their consciences will not allow them to comply with those things which are requisite to qualify them. Churches established by human law, are not even satisfied with enjoying all the profits of their settlement; unless they can bring other people to defile their consciences, by endeavoring to compel them to do what they believe to be sinful. Hence, all the seceders there, have only done their duty.

It is supposing non-conformists to be worse than asses, to endeavor to compel them to serve in offices, both civil and religious, where they must first join in a service to God, against which their consciences are known to be opposed. When men are allowed their own method in worshipping God, and are not compelled to anything against their consciences, they have no reason to find fault with the established religion. But when such Christians are compelled to support it, by their means, and forced to comply with its rituals, or suffer losses, they clearly have reason to complain of want of Christian liberty.

Intelligent leaders in the obnoxious establishment, and all other correct reasoners, must certainly account those dissenters, infidels; who consent to a mode of worship which has no authority in the Word of God.

If the alliance between church and state, make it lawful for the church to impose principles and worship upon dissenters; upon the same principle, it will be lawful for any church whatever, to oblige all dissenters to comply; or punish them less or more for any resistance. If this be a good principle, the protestants in no region of country, have any reason to complain of Roman Catholic imposition; when a church of their own persuasion, does the same thing.

There always have been, many simple, slavish asses,

among dissenters, in by gone days, as well among those who dissent from the new school fooleries and blasphemies of the present day, as among the puritans; who can without any hesitation, conform to the popular establishment, and take on their burdens, for merely some small worldly advantage—or to please their friends, &c. &c., and thus, most profanely tamper with their consciences, in the sight of both God and men! Some, of high church party, your Peuseyites, your Onderdonks, and your Doanes, who are considered nearest to the top of the fashion; are coming, every day nearer to the delicious embrace of their old mother, though they have so often themselves said, that she had played the harlot; and hundreds, and thousands, even among protestants, already seem, to have little other objection against her, than that she herself, is not yet far enough departed from the truth. From some aversion they have conceived at the present articles and creeds of their establishment, on account of their admitted likeness to the scriptures, they rave against them; but evidently, from no other principle, but their enmity to the New Testament; which through some unfortunate mistake, they conceive them to resemble. All these noble spirits, however, have still a stout inclination to go to heaven, within the trammels and trappings of a liturgy; and make the most zealous efforts to have as gorgeous and wanton a way, to worship their maker, as they can possibly contrive. Most of the new school perfectionists, from the most philosophical Truairs and Finney, down to the blind authors of their delusions, the Taylors—the Beechers, the Barnes, and the Campbells, one might suppose, have become such refined and sublimated protestants, that they seem to think the Almighty should be worshipped in the Jewish pontifical style; and that the New Testament church should be confined to the old. And perhaps, we shall find them, after some little further consultations, agree to introduce for the gratification of the curious, females as well as males, who occupy their

"anxious seats," the entertaining right of circumcision. Yes, nothing is more likely, under the fury of the present intellectual intoxication, than that many, among protestants of all denominations, would be found to be asses, of such meanness, as to submit to all this.

If the civil powers, would be so condescending as to make a law for circumcission, and annex emoluments to it, these *cidevant* bishops, and perfectionists prophets, we verily believe, would do their best, in training asses, to submit to the degradation. But, as the pain connected with such an entertainment, would most likely be more than a counterpart to the pleasure and profit; and as these prophets themselves, could not decently neglect to observe a religious ordinance established by law; it is possible, that this piece of improvement, and perfectionism, may remain unattempted, among the rest of those things, which the people are not yet ripe for.

I shall conclude with observing, that there is scarce a man who may assume the character of a prophet, though as illiterate and ignorant, as Madam Folsom, J<sup>oe</sup>. Smith or Miller, but will find plenty of asses, among the people, even in this American Republic, to answer his purpose. Though Balaam, and his ass are dead, many ages ago; yet their offspring are still very numerous. But who would think, that any of this character, could be found in these United States, which have become the toast of the nations, for pretensions to intelligence, independence and civil and religious liberty? Yet true it is, that there are diverse, almost innumerable false prophets, religious as well as civil, loco focos, in this enlightened nation; all of whom, have their full complement of *asses*.

Even here, we find slaves in abundance—here we find hundreds, who through indolence and sloth, are bearing heavy burdens—here, we find many who style themselves free-thinkers, under the burden of a guilty conscience—here, you may find the loco focos, of the church, and the

loco focus of the state, leading their asses, which they have fitted for mounting, whenever they please. And how severely soever, they are at times, treated by their Balaam-like masters, they still, tamely and submissively, turn and say, *are not we your asses, upon which you have ridden, ever since we were yours?*

If any man have ears to hear, LET HIM HEAR.

## SERMON V.

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### ROMANS XV — 4.

FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME, WERE WRITTEN FOR OUR LEARNING, THAT WE, THROUGH PATIENCE AND COMFORT OF THE SCRIPTURES, MIGHT HAVE HOPE.

CHRISTIAN READER—Nothing can be more evident in the first place, than that the Holy Ghost, through his Apostle, has, here, without reserve or limitation, applied the whole of the doctrinal, historical and prophetical parts of the Old Testament Scriptures, to the Lord Jesus Christ, and the Gospel of his salvation.

And we have selected this text, with a view to bring before the public, certain distinguished charactes in both church and state, whom we did not honor in our dedication, to wit: such as have shown themselves to be followers of Thomas Jefferson and Tom Paine, with respect to both religion and geology. We shall confine our remarks and illustrations, to the history of the antediluvian or primeval state of men, including the history of the deluge, with the view to establish the testimony of *Moses*, against this ungodly class of men.

The term antediluvian, you know, has been universally employed to denote anything that happened or existed, before the general deluge. But we are compelled to admit,

in the commencement of our lecture, that the records of the antediluvian world are extremely brief; yet they contain many important and perfectly creditable intimations respecting the religion, the arts, and the policy of the primal race of men. The creation of the world; and of its various inhabitants and productions; the rapid and excessive corruption of the entire human race, till God destroyed them all by a reduction of the earth to a state of primeval chaos, are all recorded in six short chapters, in the fore part of the book of Genesis: and this is the only authentic record of the history of the world, for upwards of sixteen hundred years! But this period was fertile, no doubt, in incidents and inventions, and important to the historian, as exhibiting the gradual development of the human character; together with the origin and increase of those arts which contribute to the comforts and elegancies of life. And it would be highly interesting to show the progress of only the useful and ornamental arts, which we know, with certainty, existed in the antediluvian world; and which, were, in all probability, transmitted to the post-diluvian ages, as the basis of future improvements. It would be no less interesting, to explore the cause of that corruption, which, at last, became so general, and which produced such disastrous consequences! We have the strongest reasons to believe, that a high degree of refinement in luxury, accompanied this universal and awful corruption; as great national depravity has never been seen, when not preceded by refinement, and attended by corruption. Our information, however, with respect to these exciting topics, is extremely limited, and must be taken from the few incidental intimations furnished by sacred history. These intimations, however, are exceedingly valuable; and, it is to be hoped, a review of them, will lead us to some important and happy results, as to our views respecting the Religion, Arts, Government, and Manners, of the antediluvian world. Each of these particulars, will be made the subject of our

present observations; after which, however, we shall notice some remarkable circumstances which occur in the scripture account of that period; but which cannot properly be comprehended under any of the above heads; and, in conclusion, we shall examine how far the Mosaic accounts respecting that period, are confirmed by other sources of information.

And with respect to the *Religion* of the antediluvians, as the Bible is chiefly the history of it, we have a fuller account of this, than of any other circumstance connected with their history. Although they had neither written laws, nor a written revelation, yet there can be no doubt, that their religion was communicated to them from heaven, as really and emphatically, as the religion either of Jews or Christians. For the "Almighty God," — the "*I Am that I Am*," and "Jehovah," by either and each of which terms, the Sovereign of the universe chose to make his Godhead known to the antediluvians, actually conversed with our first parents; made known to them his will; definitely informed them how they must worship him; and emphatically appointed certain institutions, as auxiliaries to their faith, and memorials of their duty. The most prominent and remarkable of those institutions were, the Sabbath, and Sacrifices. The former of these, was appointed directly on finishing the work of creation, and was designed to serve as a memorial of the wisdom, and goodness, and power of God, till the end of the world. It is a strange mistake, and in our view, absolutely absurd, to suppose, with Spencer, and many other infidel and petulant scriblers, that the Sabbath was merely a Jewish rite, when it is as evident, as the voice, and language, and majesty of the infinite God could make it, that it was ordained for all mankind from the beginning of the world!

The *septennary* division of Time, which obtained amongst nations, who were entire strangers to the Jewish ritual, af-

fords conclusive evidence, that they derived their practice from an entirely different source, than that of the authority of God. In fact, the injunction given to the Israelites at Sinai, to observe the Sabbath, was not imparted as any new Institution, but was founded on a well known primitive use. "In six days, the Lord made heaven and earth," &c.; "wherefore the Lord blessed the Sabbath day, and hallowed it." Here we perceive the meaning of the word day, as used by God in his account of the work of creation. The first revolution of light and darkness, in God Almighty's universe, he emphatically denominated a day. The second revolution of light and darkness, the second day. The third revolution of light and darkness, the third day. The fourth revolution of light and darkness, the fourth day. The fifth revolution of light and darkness, the fifth day. The sixth revolution of light and darkness, the sixth day. And having here finished his work, he ordained and declared the seventh revolution of light and darkness — should be known as the seventh day — the Sabbath — on which he rested — saying himself, he rested on the seventh day, and sanctified it. In prophetic style, the meaning of the word day, is always uncertain. Thus much for the meaning of the term "day," as used by God in his revelation to mankind.

But, as to the origin of *Sacrifices*, our information is not so precise, and definite; — it is, however, sufficiently clear, to authorize us to affirm, that they were early observed, and that their observance was by Divine appointment. It never has been doubted, amongst intelligent orthodox christians, that in the promise, that "the seed of the woman should bruise the head of the serpent," an intimation was distinctly conveyed to Adam, that the human race should be delivered by the Messiah; indeed, we have reason to believe that our first parents, and their offspring, believed, and so



understood this promise. We are told in Heb. XI., that Abel, Enoch, and Noah, and we must suppose all the righteous antediluvian patriarchs, died in "*this faith*, not having received the promises, but having seen them afar off." In this view, christianity may justly be said to be nearly as old as the creation; as it was undoubtedly revealed to the first race of men; whose faith only differed from ours, by being placed in anticipation, whilst ours is in retrospection, viz: they looked forward in hope of what the Messiah was to accomplish, and we look backward in faith of what he has actually done. It is most probable, that together with the promise made to our first parents, sacrifices were then instituted, to give them a more striking and clear conception of the hope set before them. It is of no consequence, that the institution, at that time, was not stated expressly; for there are the strongest facts, which sufficiently demonstrate its origin. But it has been blasphemously supposed by some that sacrifices, are merely a natural expression of piety and gratitude to the creator, and that shedding the blood of animals, indicated a conviction, on the part of the offerer, that his sins needed expiation. The first sacrifices, however, of which we have any record, were offered under very different circumstances. The wicked Cain, who cannot be supposed to have been induced by sentiments of piety, is the first who is mentioned, as making an offering to the Lord; and that not an expiatory sacrifice, as might have been expected, (if any could be expected from a sinner) but, "the fruits of the ground." His righteous brother, on the other hand, offered a bloody sacrifice, which being offered in faith, was acceptable to God. Heb. XI. 4. Now the only legitimate inference, that any unprejudiced intelligent reader can draw from this is, that both the brothers offered, not from the dictates of reason or the impulse of natural feeling, but in consequence of a *well known Divine commandment*—else we must allow Cain to have the honor of the invention of the institution! But

further; it is also clear, that the antediluvians had *duly appointed places* of public, social worship; and that there was some spot, where the Almighty particularly manifested his presence — for we find Cain chiefly complaining, that, in consequence of his punishment, "he should be hid, or shut out, from the presence of the Lord" — which is scarcely intelligible, unless there was some place, where the Shekinah, or glory of Divine presence, particularly dwelt among them on that day, every seventh day, that being the proportion of time which God has ordained to be observed by all nations, to the end of time. In order to relieve his apprehensions of danger, on account of this removal from the "Divine presence," God, we are told, "set a mark upon him," or, as it should be translated, "gave him a token, that no man might kill him." This is implied in the Septuagint translation, as admitted by all. As the first race of men, therefore, were thus immediately instructed by God, there cannot remain a doubt, but that they were fully acquainted with the doctrine of a future state of existence, and of rewards and punishments. Thus much for sacrifices.

But alas! we find in these modern days, Warburton and others in Great Britain and Europe; and our *cidevant* theologians, of the present day, and their pert imitators, entertain notions on this subject, which have recieved the well merited scoffs, of every intelligent, open Deist, in the land who has paid attention to their theories; as they are utterly without any thing like a rational foundation. But, it is true, Abel was no sooner accepted of God, than he was slain! Are we then to suppose, that the antediluvians were left to believe that murder and annihilation, were the rewards of acceptance with God? It is impossible — "God forbid;" the supposition and the inference are absurd! On the contrary, they must have been convinced, that since Abel was accepted, he was rewarded; and that could only be in another world. Besides, it is said, that Enoch walked with God,

and was not, for God took him;" which can be only understood according to the Apostle's interpretation, that, "he was translated, that he should not see death." Now, if his contemporaries knew that he did not die, as it appears from the history that they certainly did; what were they to suppose had become of him! The only rational answer here is, they believed that "God had taken him to another world to live forever!" But, some of our *cidevant* theologians, referred to above, say "it is incredible that Adam understood the threatening against eating of the tree of the knowledge of good and evil, as intimating any thing more than temporal death!" How did he obtain any idea then of immortal life? His children all possessed and cherished it. But if they had no idea of eternal death, the whole story of the Bible from the first chapter of Genesis, to last of Revelations is an atrocious fraud and falsehood! Thus much for the antediluvian knowledge of the mode of worship appointed by God, in the observance of which, his creatures would become acceptable to him.

With respect to the antediluvian *Arts*, though interesting, must be speedily discussed, for want of materials of authentic information.

The first city, however, we know, was founded by Cain; but as to its size, or architecture, the sacred historian is entirely silent. From the state of society, it is probable that it was at first, of comparatively small dimensions; and if, as new-schoolmen suppose, men were at that time ignorant of the use of iron and brass, the work must have been rudely executed. It is, however, said in the Scriptures, that "Tubal-Cain," from which the word Vulcan is supposed to be derived, "the seventh in descent from Adam, was the *instructor* of every artificer in brass and iron." It may, therefore, be doubted, you see, whether this implies that they were entirely ignorant of these arts before. Jabal, and Jubal, the brothers of Tubal-Cain, by the same father.

though from different mothers, their father, Lamach, being the first polygamist, were also eminent for their proficiency in the useful and ornamental arts. The former was the father of all such as dwelt in tents, and had cattle; the latter, of all such as handle the harp and organ. Nor, if we may believe the Jews, were the arts confined to the line of Cain. The descendants of Seth, we are told, were eminently skilled in astronomy; and Josephus asserts, that there were stone pillars erected by the children of Seth, and covered with astronomical inscriptions, to be seen in his time, in the land of Siriad. The infidels have made much profane merriment over this fact stated by Josephus; we freely leave them to their sportings and self-deceivings, till the scene of the last day. We have a surer proof of the progress of the arts, in the line of Seth, in the construction of the ark, which saw built by Noah. It is probable, and we think *very* probable, too, that it would baffle the skill of modern artists, to construct such a vessel; and though it may, with propriety, be alleged that Noah had little merit in the project or execution of it; as the ark was built according to the acknowledged directions from the Almighty; yet, these directions apply merely to the dimensions, which it was impossible for Noah to have known, without Divine revelation. As to the construction of the vessel itself, there can be little doubt that this was left to his own ingenuity and skill. It is absurd to suppose, with bishop Newton, though he loved a good dinner, as well as an alderman, that they were unacquainted with the use of letters.

We are informed by St. Jude, that Enoch delivered prophecies; which, from what we know, it is most reasonable to suppose, were committed to writing. At any rate, we have not yet heard of any society, which had made such progress in the arts, as the antediluvians certainly did, without being acquainted with the use of letters. The argument will be so much the stronger, if we suppose alphabetic char-

acters of any kind, to be by Divine revelation; which, as God has declared, in a certain place, *the writing was his* it cannot be presumption to admit, that they had a knowledge of language.

Again — as to the *Government* of the antediluvians, this was manifestly, patriarchal. To use the words of a truly learned prelate, Newton, the father of a family, by divine constitution, became the prince and governor of it; but it is absurd to infer from hence that *absolute* dominion, which Filmer and Lesly, have so strenuously asserted; but which Locke and Hoadly, have so amply refuted. In all probability, there were two, great governments; one in the line of Seth, and the other in the line of Cain; which was afterwards, divided and subdivided into several branches, as mankind grew more numerous and nations were more multiplied and diffused over the face of the earth. In the days when the doctrines of passive obedience, and the divine, indefensible right of kings, were in vogue, in Great Britain and Europe, Sir Robert Filmer, the first, just now mentioned, wrote a treatise entitled "Patriarcha"; in order to prove that absolute monarchy was the only kind of government, countenanced by the Almighty God! And this, he endeavoured to find in the grant of dominion which God gave to Adam. And this doctrine became so fashionable, at that time, for a while, among high churchmen, and courtiers, that the pretended, antediluvian form of government had almost overturned the English constitution. Had not Mr. Locke deemed it his duty to take up his pen, and come forward in its defence, and effectually, put a stop to the furious torrent of absurdity, and national self-mockery; even the constitution of England, would have been about as wisely, "expunged," as were lately, some of the most honorable parts of the records of the august senate of the United States.\*

We refer here, to the "expunging" sentence respecting Jackson's destruction of the National Bank.

One of this sapient Sir Robert's proofs, was, the absolute dominion given to Adam over Eve, and her posterity; which he contends, was intimated in that part of the sentence pronounced against the woman, "Thy desire shall be to thy husband, and he shall rule over thee." To which Mr. Locke shrewdly replies, that such was not a time, when Adam could expect grants and privileges; and that God then, rather put a spade into his hands, to subdue and till the earth, than a sceptre, to rule over its inhabitants.

Pardon this digression. We come next to the *Manners* if the antediluvians, and we now proceed to take a brief notice of them. Even according to the orthodox poet, the first step in the progress of civilization is, "*Connubio prohibere vago, dare jure maritis.*" The propriety of the maxim is apparent — and it evidently rests on higher authority than mere opinion; for the first civil institution, which God appointed to man, was the ordinance of marriage, restricted to one man and one woman, by the original proportion between the sexes. We know, however, it was not long before this wholesome restriction was violated, and polygamy introduced, by the example of Lamech. A regulation on expediency, and obviously conducive to the welfare and highest interests of society, viz: the prohibited degrees of consanguinity in marriage, must have been unknown in the first age of the world, and the first marriage, after that of Adam and Eve, must have been between brothers and sisters. Thus much for the institution of marriage.

It has been a question extensively debated, whether the antediluvians were permitted to eat animal food. There is certainly, nothing in the scripture account, which authorises us to suppose that they had such permission, but entirely the contrary. The Almighty specifies, in as precise language as can well be conceived, the particular diet which man was to use; and there is no mention of animal

food, nor any hint that it was permitted. "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which, is the fruit of a tree yielding seed; to you it shall be for meat." Genesis 1, 29. The natural inference, from this passage is, that the diet of the antediluvians was restricted to the fruits of the earth; and that they were, by no means, permitted to feed on the flesh of animals. The same thing appears in the grant, afterwards given to Noah, "Every moving thing that liveth, shall be meat for you; even as the green herb, have I given you all things." Which is as much as to say, "I give you now, as full permission to use the flesh of animals, for food, as you have, hitherto had to use the fruits of the earth. In answer to this, it has been said, that the permission to use animal food, was implied in the absolute dominion which God gave to Adam over every living thing. But this argument would prove too much — it would prove, that every creature subjected to the power of man, was allowed him for food; which is more than Kreotophagists, or any savages would admit, as one of their arguments is, that there was from the beginning, a distinction between clean and unclean animals; which they contend could only have been made with reference to food. But to this, we answer, that the distinction was made with express reference to sacrifice, and probably, with an allusion to the future distinction between Jews and Gentiles. Hence, we find, when this distinction was to cease, it was intimated to St. Peter, by a vision of animals of all descriptions, clean and unclean, let down, as it were, in a sheet, from heaven, of which the apostle was commanded to eat promiscuously.

We will now proceed to offer a few observations, on some remarkable circumstances in the antediluvian history, which cannot be included under either of the foregoing heads. One circumstance recorded in this history, has been

represented as very wonderful, viz. the marriages, which are said to have taken place, between the sons of God, and the daughters of men; though we are satisfied that the wonder arises, solely, from the misconceptions of ignorance; or, from a love of the marvellous! It would be irksome to us, to detail the absurdities which have been advanced, to obscure a subject, which, a little attention to the phraseology and contents of scripture, might have easily elucidated. Nothing is more common in scripture, than to denominate believers, the sons, or the children of God, in contradistinction to the children of unbelief, or of this world. By the sons of God, then, we are to understand those who observed his commandments; and by the daughters of men, are to understand, the offspring of that degenerate race, which despised and trampled on the laws of their Creator. Those who adopt this interpretation, which seems to be the only one that is rational and admissible, suppose farther, that the descendants of Seth, are intended by the former terms, and that the latter point out the daughters of Cain. There is the best ground for this opinion; and the Jews, by whom it was always thus received, not content with the language of scripture, have invented many rabbinical fables, in order to confirm it.

But one hint from Scripture, is worth ten thousand conjectures; In Genesis 4, xxvi, it is said, "And to Seth, to him also, there was born a son, and he called his name Enos; then began men to call upon the name of the Lord;" or, as it is more properly translated, then began men to call themselves by the name of the Lord; that is, to call themselves the sons or the children of God; and, as this circumstance is mentioned immediately in connection with the family of Seth, it is probable that it was to his descendants, that this designation was appropriated. It appears, however, that they soon forfeited the title, through the influence of their fair but wicked consorts; and they are not the only persons whose temporal existence has been converted into



the gall of bitterness, by fair and yet unprincipled and abandoned women.

But the next thing that claims our attention, is the *extraordinary longevity* of the antediluvians! Some, who would be considered as the monopolizers of wisdom, have endeavored to explain away the wonder altogether. They suppose that the time was calculated according to lunar years; but there are invincible objections to this supposition. First: it would make the age of many of the antediluvians, shorter than our own; and, secondly, if we adopt this mode of calculation, it is impossible to imagine where we are to stop. Shem lived after the flood, five hundred years; Arphaxed, four hundred and thirty-eight; Japhet, two hundred and thirty-nine; Terah, two hundred and five; Abraham, one hundred and seventy-five; Jacob, one hundred and forty-seven. These periods will be thought too long, by those who startle at the longevity of the primitive race; or the generations immediately succeeding; but if we apply their mode of calculation to them, they will dwindle into perfect insignificance. Methuselah himself, would barely exceed fourscore; and Arphaxed, who, according to the reckoning in scripture, appeared to have attained to a good old age, would be little more than thirty-six! This way of calculation, then, we see, must be abandoned; and we must endeavor to assign some reason for the extended duration of human life, in the first ages of the world.

Various, millions of conjectures, have been advanced, upon this topic. But, it has been alleged, that the bodies of the first race of men, were much more robust than they are at present; and that the fountain of life was then but little contaminated by hereditary disease; and for a long time, none at all. Both these propositions are undoubtedly true, and contributed much to protract the life of man. It is also true, that the antediluvians enjoyed a much milder

temperature of air, than has ever been experienced since the flood; and that they were not exposed to those violent extremes of heat and cold, dryness and humidity, which relax our frames, and produce disease, and often early death. It appears, however, that during the whole antediluvian period, there was not the least contraction of the life of man; for Adam lived to the age of nine hundred and thirty, and Noah to the age of nine hundred and fifty. But directly after the flood, we find the period of human life gradually diminishing, till at length it shrunk into the present contracted span of existence. And these circumstances, certainly, are proof positive, that the antediluvians enjoyed a mild and equal temperature of climate, which abundantly warranted the thrilling description given by the poet, in by-gone days:—

“Ver erat eternum, placidique tepentibus auris,  
Mulcebat zephiri natos, sine semine flores.” [Ovid.]

In consequence of the deluge—the entire reduction of the earth to a sop—a fatal, an awful revolution took place; even the elements, ever since, have been universally charged with hostility against the happiness and life of man! That such a revolution did take place, the results have reduced to a moral certainty, showing a total change in the original constitution of the climate. But we have no doubt but Noah and his family, were duly apprised of this approaching terrific shadow. Indeed, a moderate share of philosophical skill, in the observation of physical laws, might have led all those who had arrived to adult years, in the family of Noah, to conclude, with certainty, that such a change in the constitution of the earth, must, from the immense decomposition of matter, consequent upon it, charge the entire atmosphere, when restored and taken into a new form, with a poisonous, malarious, humidity,

rendering it ever after, a miasmatic and deadly foe to the human family, in their generations. God declared definitely, to Noah, "I will destroy the earth," with the inhabitants," annihilating, you see, all its present forms forever. God did, according to his promise. When the mass of earth took a new form, the waters gradually subsiding, every foot of the earth, which afterwards was presented, was new—had never been seen before—the very spot where the ark rested, being new.

To this then, the portion of the earth which we now inhabit, furnishes the clearest, sensible evidence that could be produced. A consciousness of such a change, ahead, therefore, we see, rendered a *new covenant* by God, with Noah, as important to the family of Noah, as to his posterity. Without the "promise of the bow in the lurid clouds," then before the race in all future time, the prospect must have been as horrible to them, as we can well conceive! This bow being an entirely new thing—having never been known to exist in the celestial atmosphere of antediluvian days—is a positive proof that such a revolution as we have described, did, in every respect, then take place. But the immediate descendants, inheriting from their fathers the stamina of longevity, were kindly sustained by their Creator, in resisting the sudden effects of this deteriorated climate. Indeed, the first post-diluvian generation, reached to nearly half the comparative age of their predecessors. The vigor, however, of the human constitution, was soon seen rapidly undermining, by the various deteriorating, progressive tide of evils; and it soon sunk away to that point, where, by the irreversable decree of the Almighty, it then rested; and that is the point where it now stands—and where, by the purpose, and power, and immutable truth and goodness of Him, who measures years, and destinies, and the slow, but mighty cycles of eternity, it is to be continued to the end of time.

We are bound to notice another remarkable circumstance connected with this portion of history, viz: the existence of

*giants* in the antediluvian ages. It cannot be at all admitted, as has been absurdly urged by some, that the *whole* race of men, during that period, were giants; for, from their being so particularly specified, it is most evident that they were of rare occurrence; though, as we have all along assumed and maintained, there can be no doubt that the race was, in that early period, considerably superior even in stature as well as in intellect, to the present race of men. That they were so in intellect, is most abundantly proved by the audacious enterprizes in those days, and by the generations immediately following.\* But many attempts have been made to discredit the accounts of these giants. Amongst others—some of the grievously debased, and grovelling minded, imbecile maniacs, as we hesitate not to call them, when compared with their antediluvian ancestors, have, "proved to a demonstration," as they call it, that the existence of giants, is mathematically impossible! Our only wonder here is, that an attempt so palpably absurd and silly, should ever have been countenanced by any creature in human shape. The argument is, that animals, trees, or vegetables, if extended far beyond what we are accustomed to find their common size, would fall to pieces by their own weight! Now this is about as near rational logic, as would be the argument, that as an idiot has no

\*The intellect, natural penetration, judgement, intelligence, and moral powers of Adam, in his original state: "being made a little lower than the angels—crowned by his Creator with glory and honor," and receiving and executing the high commission, to give *names* to all the creatures He had made, so that by whatever name Adam called them, they are to be called in all time,—have been possessed and enjoyed, in equal measure, by *no individual* of his descendants,—and will not be, if ever, until after the resurrection. Yet, one of the *ephemera* of our fermented times, says:—"Adam's *theological* knowledge was so limited and inefficient, that he knew not the meaning of the moral *law of God*, nor what would be the effects of transgression, or disobedience." *Alas! poor Adam!*—upon such suppositions, and principles, he was a *great baby, indeed*. We solemnly ask, how can any intelligent man, not to say christian, make such statements? We were horrified by this blasphemy, when we first saw it in the author's "Notes on Romans," and declared, in the presence of clerical brethren, that we would commit our copy of the book to the flames. Some present, on the occasion, sympathized, cordially with us, in our sentiments and resolution.

skill in preaching the Gospel, there can be no such thing as a *man*, formed, enlightened and commissioned by the infinite understanding of Almighty God? Still, we freely admit, that this scripture account of giants, is laconic: "There were giants in those days, in the earth — and when the sons of God came in and married their daughters, they bore children to them, which were of old men of renown." It is conjectured by Le Clerc, that the "centaurs," of fabulous history, were in fact, the antediluvian giants; and he supports this conjecture by a very ingenious etymology. The giants are called *Nephèani*, in scripture — and the centaurs are said to have been begotten by *Ekcephelus*, or to have been the offspring of Nephale.

But leaving the topics already noticed, and the authority of Moses, we shall next show how far the antediluvian history, which he gave, is confirmed by *heathen testimony*. Yet, we are conscious, that the scripture account, needs no such testimony, with any class of sober readers, to sustain their faith. And here, we will incidentally, remark, that great injury has often been done to the cause of truth, by an injudicious blending of scripture history, with heathen mythology. Deists have affected to imagine; and some believers have unwisely conceded, for the moment, that the Mosaic accounts of the first ages of the world, are the feeblest of the sources of defence of christianity. But, we, on the contrary, are immoveably persuaded, that the firmest ground which even a theoretic believer can take of it, is the Mosaic record. At the same time we will not reject the confirmation of truth from any quarter; and though it be sufficiently attractive from its native beauty, and by the respectability, and nobility, of its adherents; yet, it cannot be denied, that it receives additional *eclat*, when confirmed by the involuntary testimony of strangers and adversaries. In this view, we proceed to compare some few of the heathen accounts, with those given by Moses; and we have no doubt, that whatever is found in them consistent with truth, or probability, will be found equally con-

sistent with his narrative; and that whatever contradicts it, will be found equally contradictory to reason and common sense.

I will commence with Sanchroniotho, the only author who, in point of antiquity, has the least pretensions to compare with Moses; though the superior antiquity of Moses, is admitted by Porphyry, who you know, is among the shrewdest of the adversaries of christianity; and he makes this admission, when attempting to overthrow the credit of Moses, by the authority of this pretended Phenician historian; I have said pretended, because the existence of any such author as Sanchroniotho, is problematic in the extreme. Such a work was never seen, nor heard of, till the time of Adrian, when one Philo Biblius professed to give a translation of it. The original never has been seen, and even according to the translator, the work was by no means the same, as when it was written, having been much altered and disfigured. All that remains, even of the translation, is merely some fragments preserved by Eusebius, which have been translated into English, with long annotations, by bishop Cumberland. On such a document as this, of course, little stress can be laid. The account contained in it, however, rather confirms, than contradicts the testimony of Moses, as you will perceive by the following facts. It derives all mankind from one pair, Protageus and Ænon, the latter of whom is said to have found out the way of gathering fruit from trees; a striking resemblance of the sin of Eve. The offspring of these, are said to have been of enormous height and bulk. Their descendants, in the seventh generation, discovered iron, and the method of working it. Their first offspring are said to be Genus and Genua, thought to be Cain and his sister; and we remark, the very fact recorded by Moses, as to their working in iron, is here confirmed. \*But though we might give many more facts from this translation, we refrain; as the coincidences increase at every step, so as to warrant the conclusion, and no other, that these were manufactured from the Mosaic ac-

count, by some merely deistical blackguard. Yet, the work is soberly attempted to be played off by both pagans and infidels, in *opposition to Moses*. But we must here leave all such alone in their glory!

Berosus, a Babylonish priest, who was born in the time of Alexander the Great, is the next, most ancient historian of these events. All that remains of his works, however, are some fragments in Josephus, Eusebius, and others; but he expressly mentions the flood; and from Alorus, the first man, according to his account, to Xisuthrus, in whose time, the flood happened, he reckons ten generations, which is exactly the number given by Moses. If we turn from these to the Greek and Latin authors, we shall find still stronger proofs of the truth of the Mosaic history. Their paradisaical state is clearly presented by the *golden age* of the Greeks—and many of their authors bear testimony to some of the most remarkable facts in sacred history.

Josephus mentions Hestius, Hecateus, Hellanicius, and others of the Greek historians, as all declaring that the first race of men lived to near a thousand years. The writings of these authors, which were extant in the time of Josephus, have been consumed, in the providential conflagrations of those libraries in the East, where they had been deposited; or destroyed by the nations by whom they have been plundered. But Hesiod, whom he mentions as testifying to the same effect, still remains, to justify the fidelity of this Jewish historian. In his "Works and Days," this poet gives the following account—in English, it runs thus:

"In early times, for full an hundred years—  
The fostering mother, with an anxious eye,  
Cherished at home, the unwieldly, backward boy."

And, in which of the Greek poets, do we not find the story of the giants—their *enormous impiety*—and their wars against the gods? Ovid, has collected into one focus, in his *Metamorphosis*, all the doctrines of the Greek authors, respecting the creation, the primeval happiness of man; and his

rapid and excessive degeneracy — until the whole impious race were all swept away with a flood. One would almost exclaim, that he was writing out a scripture history on the subject. He mentions the impious madness in sin, as the consummation of human impiety — and that their overthrow immediately followed. On this review, therefore, of the coincidences between sacred and profane history, we freely observe here, reader, you may rest perfectly satisfied. All the accounts, that approach nearest to the time of Moses, in point of antiquity, most nearly resemble his in the facts which they detail — but the stream of tradition, by a fatal necessity, became, like the generations of men, corrupted; and in a short time, their accounts were so disfigured by allegory and fable, that we can scarcely perceive any connection between them, and the original events. As to the number of the population at the event of the deluge, nothing is known with certainty — but according to only the ordinary rate of increase in the human species, it must have been immensely great. As the general duration of human life was at least *ten times longer*, than it is at present, the rate of increase must have been in the same proportion — and you see, therefore, that if we adopt this plan of calculation, the world must have been much more populous, during the period before the flood, than it is at the present moment.

And here, to close our present sermon, we barely add, as a Christian philosopher, the reflection, it is horrible to think, that such an enormous population should be all worked up, as that was, in a few days, into additional paste, for the re-organization of our earth! Yes, the idea is shocking, indeed!!!

Yea! exuvia of our fellow beings, but of a larger, nobler build, have, with the exuvia of all other animals, been discovered every where, in endless variety of re-combination, in thousands of instances, already, in the crust of our earth, since the flood.



## SERMON VI.

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### ROMANS XV—4.

FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME, WERE WRITTEN FOR OUR LEARNING, THAT WE, THROUGH PATIENCE, AND COMFORT OF THE SCRIPTURES, MIGHT HAVE HOPE.

READER—Having, in the preceding part, reviewed Moses' account of the creation; of the religious institutions ordained at first, for the observance of man, by the Creator; and of the history of the government, manners, and destiny of the race, during a period of sixteen hundred and fifty-six years; it is now our duty and object, to take a view somewhat more particular and detailed, of the evidences afforded of the fact of a former general inundation of this globe, which has ever since been called the deluge.

The term "deluge," in theology, denotes that universal flood, by which the whole inhabitants of this globe, except Noah and his family, were destroyed!

We here, have arrived at a crisis, in our review of the testimony of *Moses*, the ancient servant of *God*; where it is deemed important, and *indeed*, indispensable to admit a few dashes of glory, furnished by "*the Artist*" himself, upon our canvass.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth. Make thee

an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth shall die. But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep them alive with thee: they shall be male and female. Of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth, after his kind; two of every *sort* shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he. And Noah went in, and his sons, and his wife, and his son's wives, with him, into the ark, because of the [threatened] waters of the flood. Of clean ~~beasts~~, and of beasts that are not clean, and of fowls, and everything that creepeth upon the earth. There went in, two and two, unto Noah, into the ark, the male and the female, as God had command Noah. And the Lord shut him in.

And now—anon, "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." "And the waters prevailed upon the earth, and bore up the ark; and it was lift up above the earth; and the ark went upon

the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that *were* under the whole heaven were covered. Fifteen cubits upward, did the waters prevail: and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils *was* the breath of life, of all that *was* in the dry land, died. And every living substance was destroyed, which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of heaven; and they were destroyed from the earth; and Noah only remained *alive*, and they that *were* with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

"And after the end of the hundred and fifty days, the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth, shall be meat for you; even as the green herb, have I given you all things: But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God, made he man.

"And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. And God spake unto Noah, and to his sons with him saying, And I, behold

I, establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth, with you, from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

"And God said, this is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. *I do set my Bow in the cloud, and it shall be for a token of a covenant between me and the earth.* And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. *And God said unto Noah, this is the token of the covenant which I have established between me and all flesh that is upon the earth.*"

According to the most approved systems of chronology, as we have before stated, this remarkable event happened in the year 1656, after the creation; or about 2368 years before the Christian era. Of so general a calamity, from which only a single family of all who then lived on the face of the earth, was preserved; we might, naturally, indeed, expect to find some memorials in the traditionary records of Pagan history, as well as in the sacred volume, where its peculiar cause, and the circumstances which attended it, are so distinctly and fully related. Its magnitude and singularity, could scarcely fail to make an indelible impression on the minds of the survivors; which would be communicated from them to their children; and would not,

therefore, be easily effaced from the traditions of even their latest posterity. Any deficiency in such traces or sources of evidence of this awful event, though perhaps it might not entirely invalidate our belief of its reality, who have philosophically examined the surface of the earth around us; yet, would certainly tend considerably to weaken the claim of the fact to credibility; it being scarcely possible that the knowledge of it, should be utterly lost to the rest of the world, and confined to the documents of the Jewish nation alone! And here, therefore, as we will now prove to you, what, and all that we might reasonably expect, or that the most incredulous and captious, could require, has, accordingly, been actually and completely realized. Indeed, the evidence which has been brought from almost every quarter of the world, to establish the reality of this event, is of the most conclusive and irresistible kind; and every investigation, whether etymological or historical, which has been made, concerning heathen rites and traditions, has constantly added to its force, no less than to its extent. And here, we should be chargeable with injustice to the memory of ingenuity, industry, and erudition, quite unexampled in modern times, were we not to make particular mention of Bryant, the learned annalist of "Ancient Mythology," whose patience and profoundness of research, have thrown such convincing and overpowering light on this important inquiry. Nor may we omit his ardent and successful disciple, M. Faber, who, in his "Dissertation on the Mysteries of the Cabiri," has, in travelling over the same ground with his illustrious master, at once corrected some of his less important statements, and greatly strengthened his general conclusions. As the basis of their system, however, rests on a most extensive etymological examination of the names of the deities, and other mythological personages, worshipped and celebrated by the heathen, compared with the various traditions respecting their histories; and, also, the nature of the rites, and names of the places

that were sacred to them; we cannot perform more, than briefly exhibit the result of their investigations; referring all intelligent readers, at the same time, for the particular details, to the highly original and valuable treatises of those scholars. No fact is more incontrovertibly established by profane historians, than that of "the flood." Its memory is incorporated with almost every part of the Gentile mythology and worship; Noah, under a vast multitude of characters, is made one of their first deities, to whom all the nations of the heathen world, looked up as their founder; and to some circumstance or other of whose history, and that of his sons, and the first patriarchs, most, if not all, of their religious ceremonies, may be considered as not indistinctly referring. Traces of these, neither vague, nor involved in the least obscurity, are conceived to be found in the history and character, not only of Deucalion, but of Atlas, Cronus, or Saturn, Dionusus, Inachus, Janus, Minos, Zeus, and many others among the Greeks; of Isis, Osiris, Sesostris, Cannes, Typhon, &c., among the Egyptians; of Dagon, Agruerus, Sydyk, &c., among the Phœnicians; of Astarte, Derceto, &c., among the Assyrians; of Buddha, Vishnu, &c., among the Hindoos; of Fohi,<sup>§</sup> and a deity represented as "sitting upon the lotus, in the midst of the waters," among the Chinese; of Budo, and Jakusi, among the Japanese, &c.; &c.

Allusions to the ark itself, are discovered in many of the ancient mysteries and traditions with respect to the dove and the rainbow; by which several of these allegorical personages were attended; which cannot be explained, except sophistically, unless they are supposed, and fully admitted to relate to the fact and history of "the flood." By the celebrated agdoas, of the Egyptians, consisting of "*eight persons*" sailing together in the "*sacred baris, or ark*," we see the family of Noah, which was precisely *eight in number*, most precisely designated; and in the rites of Adonis, or Thammuz, in particular, many circumstances

have been noticed, as presenting a distinct reference to the events recorded in the sixth and seventh chapters of Genesis. With respect to this source of evidence, we will only add, that after every reasonable deduction is made from it, which the unreasonable indulgence of fancy, occasionally exhibited by writers of a certain class, has rendered necessary, it still contains so much that is relevant, and perfectly conclusive, that we cannot refrain from expressing our conviction, that it has a solid foundation in truth and fact; for it is scarcely possible to conceive, that a mere hypothesis could be supported by evidence so varied, so extensive, and in many particulars so demonstrative, as that which is here presented. Besides, however, the allusions to "the flood," in the mythology and religious ceremonies of the heathen, to which we have now briefly adverted, there is a variety of *traditions*, concerning it, still more direct and circumstantial, the coincidence of which, with the narrative of Moses, it will require no ordinary degree of sceptical hardihood to deny. These, also, we shall now briefly present, beginning with those which are most distant and obscure; and then stating those which are more remarkable and circumstantially coincident with, and confirmatory of, the Bible record. We have been informed by one of the circumnavigators of the world, who visited the remote island of Otaheite, that some of the inhabitants being asked concerning their origin, answered, that their supreme God, having, a long time ago, been angry, dragged the earth through the sea, when their island was broken off, and preserved!

In the island of Cuba, only a few years since, the people were said to believe that the world was once destroyed by water, by three persons, evidently alluding to the three sons of Noah. It is even related, that they have a tradition among them, that an old man, knowing that a flood was approaching, built a large ship, and went into it with a great number of animals; and that he sent out from the ship, a crow, which did not immediately come back, stay-

ing to feed on the carcasses of dead animals; but afterwards returned with a green branch in its mouth. The author who gives the above account, also affirms, that it was reported by the inhabitants of Castella del Oro, in Terra Firma, that, during a universal deluge, one man, with his children, were the only persons who escaped, by means of a canoe; and that from them, the world was afterwards peopled.

According to the Peruvians, in consequence of a general inundation, occasioned by violent and continued rains, a universal destruction of the human species, took place, a few persons only excepted, who escaped into caves on the tops of the mountains, into which they had previously conveyed a stock of provisions, and a number of live animals, lest, when the waters should abate, the whole race would become extinct. Others affirm that only six persons were saved, by means of a float, or raft; and that from them, all the inhabitants of the country are descended. They farther believe, that this event took place before there were any Incas or kings among them, and when the country was extremely populous.

The Brazilians not only preserve the traditions of a flood, but believe that the whole race of mankind perished in it, except one man, and his sister; or, according to others, two brothers, with their wives, who were preserved by climbing the highest trees on their loftiest mountains; and who afterwards became the heads of two different nations. The memory of this event, they are even said to celebrate, in some of their religious anthems or songs.

Acosta, in his history of the Indies, says, that they speak of a flood in their country, by which all men were drowned; and that their country was afterwards peopled by Viracacha, who came out of the lake Titicaca; and according to Herrero, the Mechoacans, a people comparatively in the neighborhood of Indian Mexico, had a tradition, that a single family was formerly preserved in an ark, amid a del-



uge of waters; and that along with them, a sufficient number of animals was saved, to stock the new world. During the time that they were shut up in the ark, several ravens were sent out; one of which, brought back the branch of a tree.

Among the Iroquois, it is reported, that a certain Spirit, called by them Otkon, was the creator of the world; and that another, called Messou, repaired it, after a deluge; which happened in consequence of Otkon's dogs having, one day, when he was hunting with them, lost themselves in a great lake; which, in consequence of this, overflowed its banks, and in a short time, covered the whole earth.

Passing now to the Eastern continent, nearer to the region where Noah is generally supposed to have lived, we find traditionary history respecting the flood, still more particular and satisfactory. According to Josephus, there were a multitude of ancient authors, who concurred in asserting, that the world had once been destroyed by a flood. "This flood," says he, "and the ark, are mentioned by all who have written Barbaic histories; one of whom, is Berosus, the Chaldean. Speaking of this event, he affirms, that in Armenia, upon a mountain of the Corydeans, part of the ship was, in his time, even yet remaining. It is a custom to scrape from it, some of the bitumen with which it was covered, and to carry it about their persons, as a talisman against diseases. Jerome, the Egyptian, who wrote the ancient history of Phœnicia, and Manaseas, and many others, also mention these facts.

Nicolaus Damascenus relates that there is a great mountain in Armenia, situated above Minyas, which is called Baris, to which many persons fled, at the time of the flood, and were preserved. One, in particular, was conveyed in an ark, to the very summit of the mountain, and a considerable part of the vessel, in his time still remained. He, we think was very probably, at least, the very man of whom the Jewish lawgiver *Moses*, wrote.

Eusebius informs us, that Malo, a bitter enemy of the Jews, and whose testimony is, on this account, peculiarly valuable, takes notice of the person who was saved, along with his sons, from the flood; having been, after his preservation, driven away from Armenia, whence he retired to the mountainous parts of Syria.

Abydenus, after giving an account of the flood, from which Xisuthrus, the Chaldean Noah, was saved; concludes with asserting, in exact concurrence with Berosus, that the ark first rested on the mountains of Armenia; and that its remains were used by the natives as a talisman. And Plutarch mentions the Noarchic dove, being sent out of the ark, and returning to it again, as an intimation to Ducalion, that the storm had not yet ceased. But this, however, is by no means all the evidence of such a character. Sir William Jones, speaking of one of the Chinese fables, says, "Although I cannot insist, with confidence, that the rainbow, mentioned in it, alludes to the Mosaic narrative of the flood, nor build any solid argument on the divine person Niu-vs, of whose character, and even of whose sex, the historians of China, speak very doubtfully; I may, nevertheless, assure you, after full inquiry and consideration, that the Chinese fully believe the earth to have been wholly covered with water; which, in works of undisputed authority, they describe as flowing abundantly, then subsiding, and separating the higher from the lower age of mankind; that the divisions of time, from which their poetical history begins, just preceded the appearance of Fo-Hi, in the mountains of China; but that the great inundation in the reign of Yao, was confined to the low lands of his kingdom. If this whole account be not a fable; or if it contains any allusion to the flood of Noah, it has been ignorantly misplaced by the Chinese analysts." [This is the account given by Sir William Jones, in his "Asiatic Researches," second vol. on the Chinese.]

The account given by Plutarch, of the Egyptian Osiris,

affords some ground for imagining, that he also is the same person with the Noah of Moses. He is said to have been a husbandman, a legislator, and a zealous advocate for the worship of the gods. Typhon, having conspired against him, and, by a stratagem, having prevailed on him to enter into an ark, which was immediately closed on him; he, in this situation, floated down the Nile, into the sea. Now, as according to Plutarch, Typhon, is merely a mythological personage expressive of the ocean; this tradition evidently signifies nothing more than that the character called Osiris, was in danger from the sea; and that he escaped by entering into an ark. Nor is it unworthy of notice, that he is said to have entered this vessel, on the seventeenth of the month Athyr, which precisely agrees with the day of the patriarch's embarkation, previously to the flood.

Plato also states, that a priest of Sais, declared to Solon, who gave laws to Athens, forty years; that previously to the partial flood of Agyges, Deucalion, a universal one had taken place, *in which the original constitution of the earth had undergone a great change*; perfectly according, you see, with the threatening given by Jehovah, "I will destroy the inhabitants, with the earth," — *and with the declaration*, "all the *fountains* of the great deep, were broken up."\*

It is no doubt true, as Diodorus Siculus asserts, that some of the Egyptians maintained that the flood of Deucalion, was universal; but this discrepancy must be easily explained by every one who has attended to the confusion which frequently attends different accounts of the same events, and must be deemed utterly insufficient to invalidate the position, that the Egyptians generally, did believe in a universal flood. A similar belief prevailed among such of the ancient Persians, as professed to hold their religion in its ancient pu-

\*These "*fountains*," every scholar must admit, were *in the earth*; and in all parts of it: breaking them up, therefore, was nothing less than a breaking up, and crushing in, towards the centre of the earth, in wild confusion, of all the original strata, of the superincumbant materials, earth, rocks, mines, mountains, &c., which contained these *fountains*; and which originally constituted this little globe.

rity; though some sects among them, like the Tom Paine clubs of the present day, denied it entirely; whilst others maintained that it was only partial.

Zoroaster, is said to have affirmed; that such a catastrophe was occasioned by the wickedness, and diabolical arts of a person called Malchus; and, according to another of their authors, Noah himself, dwelt in a mountain, from which the waters of the flood burst forth; though, by the same writer, an absurd tradition is mentioned, of the particular place from which they issued. [Persian Hist.]

Berosus, who lived in the time of Alexander, and wrote the history of the Babylonians, relates, that the universal flood, happened in the days of king Xisuthrus; who, like Noah, was the *tenth*, in descent, from the first created man. Having in a dream, been warned by Cronus, or Saturn, of the approaching calamity, he was commanded to build an immense ship, and embark in it, with his wife, his children, and his friends; having first furnished it with provisions, and put into it a number both of birds, and four-footed animals. As soon as these preparations were completed, the flood commenced, and the *whole world* perished beneath its waters. After it began to abate, Xisuthrus, sent forth some of the *birds*, which, finding neither food, nor resting place, returned immediately to the ship. In the course of a few days, he again let out the birds, but they came back to him having their feet covered with mud. The third time, however, that he sent them out, they returned no more. Concluding from this, that the flood was decreasing, and the earth again appearing, he made an aperture, in the side of the vessel; and perceived that it was approaching a mountain, on which it soon after rested; where he disembarked, with his family; adored the earth; built an altar; and sacrificed to the gods. Xisuthrus, having now suddenly disappeared, his family heard a voice in the air, which informed them that the country in which they were, was Armenia, and directed them to return to Babylon.

Still more coincident, even than this, with the Mosaic account, is the Grecian history of the flood, as presented by Lucian, a native of Samosatia, on the Euphrates. And his authority is the more incontrovertible, on account of his being an avowed derider of all religions. The antediluvians, according to him, had gradually become so hardened and profligate, as to be in the universal practice of every species of injustice. They paid no regard to the obligation of oaths; and were insolent, inhospitable, and unmerciful; and for this reason, they were visited with an awful calamity. Suddenly the earth poured forth a vast quantity of water; and the rain descended in torrents; the rivers overflowed their banks, and the sea rose to a prodigious height, "so that all things became water, and all men were destroyed, except Deucalion." He alone, for the sake of his prudence and piety, was reserved to a second generation; and in obedience to a divine monition, he entered, with his sons and their wives, into a large ark, which he had built for their preservation; and immediately, swine, and horses, and lions, and serpents, and all other animals that live on the earth, came to him by pairs, and were admitted into the ark. There they became perfectly mild and innoxious, their natures being changed by the gods; who created such a friendship between them, that they all sailed peaceably together, so long as the waters prevailed over the surface of the globe. Lucian further adds, that according to an ancient tradition, at Hierapolis, in Syria, there was once, in that country, a great chasm, through which the waters of the flood descended; and that Deucalion erected altars, and built a temple to Juno, over its mouth. This aperture, under the temple, he declares he had seen; though it was then but of small size; and he relates a ceremony which took place twice every year, in memory of this catastrophe. Vessels full of water, he says, were brought from the sea, not only by the priests, but by the inhabitants, of all Syria, and Arabia; often attended also by multitudes from beyond

the Euphrates! The water thus brought, was poured on the floor of the temple, and speedily sunk into the chasm; which small as it was, received without delay, the greatest quantity of water. And when they did this, the people said, that Deucalion himself, had appointed it, as a memorial of the flood, and of his own deliverance from it.

Scarcely less remarkable, is the Hindoo tradition, with which we shall conclude the present exhibition of *inductive testimony*, to the reality and universality of the flood. It is contained in the ancient poem of Rhagavat; and forms the subject of the first Purania, entitled Matsya, or the Fish. The following is an abridgment of it; and the identity of the event which it describes, with that of the Hebrew historian, Moses, is too obvious to require any particular illustration from us. It runs: "The demon, Hayagriva, having purloined the Vedas from the custody of Brahma, while he was reposing at the close of the sixth Manwantara, the whole race of men became corrupt, except the seven Rishis, and Satyavrata, who then reigned in Dravira, a maritime region in the south of Carnata. This prince was performing his ablutions in the river Critamaia, when Vishnu appeared to him in the shape of a small fish; and, after several augmentations of bulk, in different waters, was placed by Satyavrata, in the ocean, where he thus addressed his amazed votary: 'In seven days, all creatures who have offended me, shall be destroyed by a flood; but thou shalt be secured in a capacious vessel, miraculously formed; take, therefore, all kinds of medicinal herbs, and esculent grain for food, and together with the seven holy men, their respective wives, and pairs of all animals, and enter the ark without fear; then shalt thou know God face to face, and all thy questions shall be answered.' Saying this, he disappeared; and after seven days, the ocean began to overflow the coasts, and the earth to be flooded by constant showers; when Satyavrata, meditating on the Deity, saw a large vessel moving on the waters. He entered it, having

in all respects conformed to the instructions of Vishnu; who, now, in the form of a vast fish, suffered the vessel to be tied to a great sea-serpent, as with a cable, to its measureless horn. When the flood had ceased, Vishnu slew the demon, and recovered the Vedas; and instructed Satyavrata in divine knowledge, and appointed him the seventh Menu, by the name of Vaivaswata." [History of the Chronology of the Hindoos.] And, according to the Pauranies, and the followers of Buddha, the ark rested on the mountain of Aryavaria, or India; an appellation which exhibits no trifling affinity with the Ararat of scripture.

We are now amply prepared to remark, in the strain of legitimate inference. When we thus meet with traditions of a universal flood, in the annals of almost every country, though the persons saved from it, are said, in those various accounts, to have resided in different districts, widely separated from each other; we are constrained to allow, that such a general concurrence of belief, could never have originated merely from accident. While the mind is in this situation, scripture comes forward; and presents a narrative, more simple, better connected, and bearing an infinitely greater resemblance to authentic history, than any of those mythological accounts which occur in the traditions of Paganism; and this fact immediately and irresistably, flashes a conviction upon the understanding of all sincere and intelligent readers, that this must be the true history of those remarkable facts, which other nations have handed down to us, only through the medium of allegory and fable. Yes, in the evidence which we have adduced in the preceding reviews, the moral certainty of the Mosaic history of the flood, must be admitted, by all logical and intelligent minds, to be established on a foundation, which the scepticism of the combined depravity of the world, must ever assail in vain. Yes, let the ingenuity of unbelief, first satisfactorily account for this universal agreement of the Pagan world; and then she may, indeed, with a

greater degree of plausibility, which she perishingly needs, attempt to impeach the truth of the scripture account of that awful visitation of a universal flood, by which the human race, except Noah and his family, were destroyed.

But we cannot refrain from asking the reader's attention, a few moments longer, to what we will call a brief review of geological testimony, in support of that of Moses.

Many writers have undertaken the task of proving that conclusive evidence of the flood, and of a change in the original constitution of the earth, is everywhere furnished to a Christian geologist, by the appearance of the surface of the earth. Immense blocks of stone, of the same qualities, are found, often at an immense distance from each other, both on the surface, and imbedded in the earth; the bones of animals, and the remains of plants, are found buried in regions far removed from their original state; and even in solid rock, formed since the flood, both animal and vegetable substances abound, proclaiming, loud as thunder, the breaking up of the original stratum, and the original arrangement of the materials which compose our little globe! We know well, however, that disputes have arisen among writers, called philosophers, and Christians, too, respecting the reference of these appearances, to the flood; and that therefore

"They have often strained themselves to bursting, nigh,"

in attempting to prove, that all these things may be accounted for by natural causes. However, we are only desirous, on this occasion, to call the attention of such of our readers, as are scientifically and geologically engaged and inclined, by presenting, in a very brief manner, the opinions of some few of those who are worthy of notice, and who have written in this wide and interesting field of inquiry.

One writer [M. De Saussure] informs us, that while he was examining the Alps of Switzerland, he was forcibly struck by the appearance of blocks of granite, which had



evidently belonged to the central ridge; yet, now, lying there, scattered on the surrounding mountains, and on the neighboring valleys! To remove these blocks from their parent rock, (poor-blind philosopher!) and to transport them across deep and wide ravines, and over the summits of lofty intervening mountains, seemed to him to require an agent of no created power. And the transportation of these blocks, Saussure had the folly to ascribe to a vast torrent, which he imagined had, at a very remote period, swept the earth, overtopping the Alps, and carrying immense masses of the rocks along with it! To this supposed torrent, he applies the term *debacle*, a French word, which is sometimes made use of, to denote the clearing of a harbor, by setting at liberty a large collection of water, to sweep away the alluvial matter obstructing it. Our English word, deluge, here, in our definition of it, we consider more happily adapted to express the extent and power of such a torrent as would be necessary to produce such effects as he describes. But, another writer admits the debacle of Saussure, yet he ascribes the position of the blocks of granite, to a cause which could have found a place only in the most frivulous and fantastic imagination; and which, therefore, we will not present in our review. Yet, we will add, neither of these philosophers appears to have digested his ideas of a deluge, so perfectly, as to have warranted his entering upon any attempt to explain its cause, or even affording any precise idea of their notions respecting the operations of their imagined agent, when actually exercised.

One writer, [Pallas] ascribes the production of the flood, which he supposes transported the remains of animals from one climate to another, to the action of volcanoes under the sea. These speculations remained unnoticed for a considerable time; at length, however, the subject was brought before the Royal Society of Edinburgh, [by Sir James Hall] in a form more happily calculated to command attention. That gentleman however, for many years employed him-

self, in tracing what he conceived to be the legitimate effects of a powerful torrent, which at some period or other has swept across Scotland, from West to East. He however, confined his attention and researches to the vicinity of Edinburgh; and accurately pointed out various places, where scratches and furrows on the top of the rock are still to be seen; and which those who have examined them, consider interesting topics of inquiry. And these effects were ascribed, by Sir William Jones, himself, to the attrition of the rocks carried along by some partial flood. And whoever examines the deep mass of gravel, sand, stones and clay, which, in almost every part and portion of country, covers the surface of the rock beneath, must acknowledge immediately, that this superincumbent mass was at some period deposited by water. But still, with respect to the manner in which the water operated, widely different opinions have been entertained. This subject, only fifty years since, however, did not seem to be of primary importance to physiologists of many of the schools in either Great Britain or Europe. The followers of Mr. Hutton, who wrote upon it in a somewhat interesting, but by no means, satisfactory manner, have been of very different opinions; and while some of them assert, that the ordinary diurnal operations of the atmosphere, and the action of rivers, are sufficient to account for all that has been observed; others of a little more plain, common sense philosophy, graciously beg leave to maintain that something more was required. One writer [Sir J. Hall] appeals to the efforts of subterraneous heat, acting under compression, as supposed by Dr. Hatter, and endeavors to illustrate the mode in which he imagines a wave or torrent of water of sufficient magnitude to have been produced, to have accomplished all these things. We believe it to be now generally admitted, that concussions of the earth, are produced by the exertion of an electric and elastic fluid bursting the rocks which confined it. Sir J. Hall, supposes that such an exertion, by heaving up the

superincumbent mass, and displacing a body of water, which would be also impelled upwards by the concussion, would doubtless produce a wave on the surface of the sea. An earthquake, felt on the coast, every one knows, who has witnessed it, is first attended by a retreating of the water from the shore: an effect which has been readily accounted for, by the rising of the wave in the sea, immediately above the place where the subterranean force exerted itself. After such a retreat from the shore, the water returns with great violence, and overwhelms everything in its progress. Such effects have been illustrated and established as facts, during the earthquakes at Cadis, Lisbon, Calao, &c., &c. But the most remarkable, and which applies most perfectly in illustration of the foregoing ideas, is that related by Humbolt, of a large tract of ground, extending to three or four square miles, called the Malpays, in South America, having been raised during an earthquake, to the height of five hundred and twenty-four feet. Now, such an occurrence might have happened at the bottom of the sea, and there can be no doubt but similar consequences would have followed. Experiment has been resorted to by some, and by exploding gunpowder under water, they have succeeded to produce, in minature, precisely the same effects which we might suppose would follow the concussion of an earthquake in the sea. Having thus attempted to explain the operation by which such a vast wave, or torrent, sufficient to overtop the mountains, might be raised, Sir James called in the aid of glaciers, to assist in transporting large masses of stone from one place to another. It is well known, that the glaciers of the Alps, and the icebergs formed every winter at the mouths of our large northward rivers and bays, envelope immense collections of stones or rocks. It is supposed that if a torrent, like the one under consideration, were to break it up, the ice would of course float furiously along with its load, and deposite it gradually, as it advanced and melted. There

are enormous blocks of granite on the shores of the Baltic, and along the shores of the Atlantic, in the northern parts of our own country, which it is, by some, most unwisely, supposed are to be accounted for only in this way, as well as those of the Alps in Switzerland.

We of course, shall not inquire into the hydrostatical accuracy of this theory, with reference here to the general deluge; it is not our appropriate province; but we will state, as a matter of speculative entertainment, that an operation, the very reverse of this, would produce a wave, or torrent, without any deviation from the laws of hydrostatics; and account for all the appearances observed in earthquakes by our wise philosophers. Instead of the land rising, we may suppose it to burst, and lay open extensive hollows, into which, of course, the water would rush with irresistible violence, filling up the vacuum occasioned by the escape or condensation of the elastic vapors which caused the fracture. Powerful currents would instantly be produced, and all tending to *a centre*; and the velocity acquired would be such, that after the vacuity was filled, the conjunction and collision of so many currents at one point, must raise the water to an appalling height! Therefore, we see, the retreat of water from the shore might be explained as well in this way, as by supposing the bottom of the sea to have been raised. The heaving of a mass of land entirely out of the sea, or its sudden submersion, would also produce great agitation in the water; and in every case the operation of subterranean heat, in producing elastic vapor, would be retained. Professor Playfair, the able illustrator of the Huttonian theory, differs widely from all those who are disposed to call in the aid of extraordinary causes and effects, to account for the enormous collections of loose heterogeneous materials, which for the most part, form the surface of the land.

At the time when Mr. Playfair wrote, however, the subject had not been fully stated by any of those writers who

attribute these mysterious appearances to a partial flood; and he acknowledges that he, had been combating an unseen enemy. But, Sir J. Hall, has since stated one side of the question; yet he has not by any means exhausted the facts and arguments, which tend to corroborate the opinion, that a universal deluge, has since the creation, changed the entire face and original subterranean structure of this globe, and caused that arrangement of its surface which we now observe. But he has done much better than some of our Professors upon this subject, or any other of the geological writers, of the dubious Christian character, who have given us their views of the subject. There are many regions of country, to which we, ourselves, can point, which furnish facts, which quite as strongly support the doctrine advocated by us, as those which we have given; but our time is exhausted, and such an effort would be unnecessary to produce the conviction of such a fact in the minds of intelligent readers.

But John Pye Smith, D. D., London, *tutor* in the Protestant Dissenting College at Homerton, an apologist for modern *Geological science, falsely so called*; and, for that *thing*, called “*philosophy*” which is *nought* but *vain deceit*; has recently published a book, which he has named “*Scripture and Geology*,” and which, without controversy, as he seems to profess to be a christian believer, is one of the most rampant of the *humbugs* of modern times. In *sophistry*, he must be admitted to have almost equalled the skill of Jefferson or Calhoun; and in absurdity, surpassed them both. Without the least apparent reluctance, he, *by his spurious exegesis, and rules of interpretation, compels the earth, to testify against the whole written Word, of her Creator*; concerning the origin of time—the period occupied in the formation of this visible world—the extent of the deluge, &c., &c.; and yet, assures his readers, that all such testimony is most easily reconcileable, with the testimony of God, as given by his servant Moses!!! Pro Pu-

det! Pudet!!! We are sober, reader, — we give you the precise language of this, as we call him, in our view, *Infidel harlequin*. It runneth flippantly enough, indeed: "I have now reached the point at which, from the beginning of these lectures, I have been aiming. I speak my own conviction, and I trust I have brought forward sufficient evidence to support that conviction, that the alleged discrepancy between the Holy Scriptures, and the discoveries of scientific investigation, [meaning the discoveries of modern *infidel geologists*,] is not in reality; but in semblance only: in particular, that the Scriptures fairly interpreted, are not adverse to a belief in an immeasurably high antiquity of the earth; — in the reference of the '*six days' work*,' to a part only, of the earth's surface; — in the position of there being several centuries of creation, distinct from each other, on the surface of the globe; — in the reign of death over the inferior animals, from the earliest existence of organized earthly beings; — and in a limited extent of the deluge, which swept away the remnant of a self-destroying race, saving one family!!!"

That a professed Christian, of any tolerable share of intelligence, should be left to express himself with such apparent exultation, on the subject before us, is passing all the "wonderfuls" of even Don Quixotism! He again says, in his preface:

"It involves no disrespect to the multitude of pious and respectable persons, to say, that they cannot form an independent opinion upon many subjects in natural philosophy. It is no dishonor to accept the conclusions of NEWTON, and his followers, though we confess ourselves unable to read the *Principia*." We add, from this extraordinary Christian tutor, (and we have long known his huge report as a critic,) only one more of his long-eared lucubrations. It runneth thus: "I cannot imagine any motive but the excellent one of veneration for the Bible, that can induce a pious mind to feel satisfied with the idea, which attributes to the first

exercise of creating power, a date so recent as six or seven thousand years ago." Very likely; Dr. Pye—this is in good keeping with all thy other notions. Good bye, sir! If it be worth saving, the Lord have mercy on thy soul!

Amen.

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## SERMON VII.

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### II THESSALONIANS, II—3.

AND THAT MAN OF SIN BE REVEALED, THE SON OF PERDITION.

READER: Though it be our principal object, in the ensuing discourse, to give a faithful exhibition of the *character, works, and destiny* of the “Man of Sin,” so named by the Holy Ghost; and though we might proceed and execute our object, on the authority of the single clause which we have selected for our text; yet, from certain other relative considerations, we deem it proper and highly important, here to introduce the whole passage, with which it pleased the Holy Ghost to connect it, commencing with the first verse of the chapter in which it is contained.

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us; as that the *Day of Christ is at hand*. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition: Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity

doth already work: only he who now letteth, *will let*, until *he*, be taken out of the way.

"And then shall that Wicked, be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness."

At such a time as the present, when efforts are making in almost every section of our country, by professed Catholics, and by some misguided high churchmen, in the Episcopal Church; to disseminate through their Oxford tracts, and through other mediums, the principles of the *Roman Church*, which is the thing called in our text, "*The Man of Sin*," to decry and misrepresent that blessed *Reformation* of the sixteenth century, which first scattered light and liberty throughout Europe; and which is the grand source, under God, of all the varied blessings and privileges which Protestants enjoy, in any region of the globe. Yes! When an association of Churchmen in Great Britain, are diffusing the above mentioned tracts, &c., in every direction—and when it is manifest that this association receives the countenance and aid of many of the leading characters of the *New School party*, and of some of the dignitaries of the *American Episcopal Church*; though we are happy to find it discountenanced by others; it is certainly high time for the true friends of the *Protestant Reformation*, friends of the Bible—of its doctrines—its influence, and its universal circulation,—to take Bible measures to counteract the baneful errors, the pernicious effects, and demoralizing consequences of a false, a tyrannical, and diabolical power.

But here, let no one, say we are dealing unfairly, in the plan we have adopted, to reveal the character, works, and destiny, of the "Man of Sin." Our blessed Saviour, himself, has ruled, with direct reference too, to *this very power*; "By their fruits ye shall know them." These "fruits" are furnished and shown by *history*. And *God*, himself, cannot make that, *not to be*, which *has been*; and is already, a part of the record of his providence.

Indeed, in a country so enlightened as Great Britain, where the press is so free, and discussion so unrestrained, is it not wonderful, that men should be found there, who readily countenance a system of imposture—a system, as we shall see, revolting to common sense, and the plainest principles of the sacred Scriptures? Is it not, we solemnly ask, most astonishing, that men of any pretensions to learning and intelligence, to say nothing of Christians in both Britain and America, should stand forth, at this day, and advocate a system of form, parade; of mere external pomp; instead of that contained in the Bible, which tends to purify the affections, to enlighten the understanding, to make men better citizens, better fathers, better husbands, better wives, better children, and better servants? In a word, a system which expands the heart with benevolence, and which induces us to consecrate our time, talents, influence, and property, to the glory of God, and the good of our fellow mortals? Yes, it is wonderful, that such men should be found, who, through a strange obliquity of mind, manifestly under the influence of the prince of darkness, decrying the Protestant reformation; setting themselves, at once, against its pure and sound principles, and taking an open, unblushing stand in favor of the exploded and soul-destroying, God-accursed principles of Popery? This, assuredly, is a most marvelous fact, for Christians to contemplate, who live in the nineteenth century. It baffles all the calculations of common sense and enlightened reason!!! For what has been the opinion of the public in Great Britain,

with respect to the character of this Man of Sin and Son of Perdition? In order to ascertain the state of public opinion theré, respecting this matter of the dangerous influence of the church of Rome, it is only necessary for us to revert, at our leisure, to the many excellent works which her best writers have given us, on this awful subject. Since the revolution of 1688, the British Protestant clergy, from the highest to the lowest, until recently, have been all ardent friends and advocates of the reformation and its principles.

But leaving these topics, we proceed to exhibit the character, works, and destiny of the Man of Sin, as drawn by the Holy Ghost, and illustrated by history; and in the first place, we inquire, does not most credible and authentic history inform us, that there now exists, and has existed during all preceding ages, from the days of Abel, as declared by the Lord Jesus, a tyranical, idolatrous, and blasphemous power, in pretense, Christian, but, in reality, anti-Christian? This, no Christian scholar will deny. And this is the very power, according to the testimony of the Holy Ghost, which is portrayed in the little horn and the blasphemous king, by the prophet Daniel;—in the man of sin—the son of perdition, by Paul; and, in the ten horned beast, or the false prophet, by John. We have, therefore, now found our "*Man.*"

Does not most credible and authentic history, inform us, that the church, professed believers, have often apostatized, or departed greatly from the purity of Christian faith and worship? This is the same thing which the Holy Ghost declares, through the Apostle, in II Thessa. ii. 3: "The day of the Lord, shall not come, except there come a falling away, or an apostacy, first." And he saith, moreover, in another place, (I Tim. iv. 1,) that the spirit of prophecy (meaning Daniel) had, in express words, testified the same thing before. Now, the spirit saith, expressly, that in the latter times, some shall depart from the

faith, or rather apostatize from the faith. And John, illuminated by the Holy Ghost, foresaw the church so far degenerated, as to become (Rev. xvii. 5) the mother of harlots, or whoredoms, and abominations of the earth.

Does not most credible and authentic history inform us, that this apostacy consists chiefly in the worshipping of demons, angels, and departed saints, and in honoring them with costly shrines, and rich offerings; instead of the worship of the one true God, through the one true Mediator between God and man—the man Christ Jesus? Now nothing can better correspond to, and agree with, the declaration of Paul; (I Tim. iv. 1) he says, some shall apostatize from the faith, giving heed to seducing spirits, and doctrines concerning devils; and it agrees equally with the prophecy of Daniel, (xi. 38) that the blasphemous king, in his estate, shall honor Mahuzzim—a word denoting God's protectors, or saints' protectors—and a God whom his fathers knew not, shall he honor with gold, and silver, and with precious stones, and pleasant things.

Does not history show, that the same church, which is guilty of this idolatry, is notorious, also, for enjoining celibacy to her clergy? and engaging her nuns to enter into vows of leading a single life? And that she makes a vain distinction of meats; and that she commands and institutes without any warrant from the word of God, certain times and days of fasting, and penance, wherein to take flesh, is judged to be a mortal sin? Here, again, nothing could more fully accomplish the prediction of Daniel, (xi. 37,) that the blasphemous king, who shall worship Mahuzzim, shall also not regard the desire of wives: and the prediction of Paul, (I Tim. iv. 3.) that those who shall apostatize from the faith, by the worshipping of demons, shall no less distinguish themselves by forbidding to marry; and commanding to abstain from meats, which God hath created to be received with thanksgiving of all them who believe and know the truth.

Does not history show, that the Pope makes himself equal and even superior, to God, by affecting Divine titles, attributes, and honors; and that he assumes a power of dispensing with the immutable laws of nature and the Gospel, in substituting for the commandments of God, the traditions of men? That he tramples the altar of God, at his inauguration, and makes even the table of the immaculate God, his footstool; and, in that posture, receives the adoration of his brutish cardinals? You know, also, this is foretold by Daniel, (vii. 25,) that the little horn shall speak great words against the Most High, and think to change times and laws. [He now thinks to do this in our country!] And again Daniel says, this little horned king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and speak marvellous things against the God of gods; and in like manner, it illustrates the language of Paul, (II Thes. ii. 3—4,) that man of sin shall be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God!

Again, does not history show, that the bishops of Rome have extended their authority and jurisdiction over several countries and nations; that they have usurped a supremacy over all other bishops? that they have, partly by menaces, and partly by flatteries, often obtained an entire ascendancy over Christian princes; so as to make them zealous members of their communion — blindly devoted to their interest — and ready afterwards on all occasions, to fight their battles? Listen American Christians, and beware! For all this, was nothing more than was foretold by the Prophets, and particularly by Daniel, when he said (vii. 20,) that the little horn, had a mouth speaking very great things; and a look more stout than his fellows — and also by John, when he said, (Rev. xiii. 7,) that power was given unto the beast, over all kindreds and tongues and nations — and in

(xvii. 2,) the kings of the earth have committed fornication, or idolatry, with the whore of Babylon — and in (xvii. 13,) have one mind, and shall give their power and strength unto the beast!!! When we read, we tremble at the prospect.

Doth not history show, that the Hierarchy of Rome, has often, enlarged the powers of her clergy, both regular and secular? That she often has given them an almost absolute authority over the purses and consciences of men — that she has enriched them with the most sumptuous palaces and noble endowments; and appropriated the choicest of the lands to themselves? This was plainly intimated by Daniel, speaking of the blasphemous king, (xi. 39,) thus shall he do — to the defenders of Mahuzzim, together with the strange god, whom he shall acknowledge, he shall multiply honor; and he shall cause them to rule over many, and shall divide the land for gain.

Doth not history show, that the Church of Rome is distinguished above all congregations called churches, for purple and scarlet color; by the richness and splendor of her vestments — by the pomp and parade of her ceremonies! that she entices and enveighs men, women and children, with all artifices of ornament and ostentation, to join in her communion? This was definitely specified by John, speaking of the mystic whore of Babylon, or the corrupted church, (xvii. 4,) and the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications!!!

Doth not history show, that the Hierachy of Rome, in all ages, have been remarkable for their policy; that they have not scrupled to promote their religion by all manner of lies, and what they call, pious frauds; that they have allowed and taught, by precept and example, of mental reservation and equivocation even in solemn oaths and promises? and all this while, assumed the appearance of

lambs, in meekness, and sanctity; while they acted like ravening wolves, with violence and fury? Daniel gives these characteristics, in the little horn, (vii. 8,) Behold, in this horn, were eyes like the eyes of a man; and a mouth speaking great things — and Paul also, does the same, of these apostates in latter times, (I. Tim. iv. 2,) he says, speaking lies in hypocrisy, having their conscience seared, as with a hot iron; and John, under the image of the two horned beast, (xiii. 11,) And I beheld another beast coming up out of the earth, and he had two horns like a lamb; but he spake as a dragon!!!

Doth not history show that the church of Rome boasts of visions and revelations, and makes a show of miracles, to beguile the people? Do not her legends already, contain an account of more spurious, and pretended wonders, in attestation of her dogmas, than the scriptures do of genuine and real? With respect to this — from Paul we learn, (II. Thes. ii. 9, 10,) that the coming, of the Man of Sin, is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness!! and from John (xiii. 13, 14,) that the false prophet doeth great wonders in the sight of men; and deceiveth them who dwell on the earth, by the means of those miracles which he hath power to do.

Doth not history show, that the church of Rome requires an implicit and most abject obedience; doth she not condemn all who will not readily conform, as heretics; and excommunicate, and exclude them from the civil intercourses and business of life? So the false prophet, in John, (xiii. 16, 17,) causeth all, both small and great, rich and poor, bond and free, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark of the beast!!!

Again, does not history show, that the Roman Pontiffs have already occasioned the shedding of as much, and more blood, in the opinion of the ablest historians, than



has been shed in all the wars of the Roman Emperors? That they have all along, maintained their spiritual sovereignty by secret plots and inquisitions! by open dragoonings and massacres; that they have imprisoned, and tortured, and murdered, to the extent of their power, the true worshippers of God, and the faithful servants of Jesus Christ? In this respect, as well as all the preceding, the predictions of the prophets exactly and distinctly answer. For it is affirmed of the little horn, in Daniel, (vii. 21, 25,) that he shall make war with the saints, and shall prevail against them;—and shall speak great words against the Most High, and shall wear out the saints of the Most High!—And the woman in the Revelation, Babylon the great, the mother of harlots, (xvii. 6,) is represented as *drunken*, with the blood of the saints, and with the blood of the martyrs of Jesus; and (xviii. 24,) in her was found the *blood of prophets and of saints*; and of all, that is true believers, who are slain upon the earth! corresponding perfectly, with a charge direct of our Saviour, in the twenty-third chapter of Matthew, 31st verse. Wherefore ye be witnesses unto yourselves, that ye are the children of them who killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation, (or more properly rendered race) of vipers! how can ye escape the damnation of hell? the strongest mode of language ever adopted by God himself, to denote the certainty of the event predicted. It was telling them to their faces, nothing less, than — “Ye (that is, you, and all *your race*) cannot escape the damnation of hell!” And the reasons are given — “Wherefore, behold, I send unto you prophets, (he had done it in all preceding time, and promises here, to do it in time to come) and wise men, and scribes: and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: (to prepare yourselves for it) that upon you, (that is, *your diabolical murderous race*) may come all the righte-

ous blood (that is, the charge, and guilt, and punishment, of all the murders of believers) shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation, or as it ought to be rendered, on this tyrannical, and murderous race. *There is no salvation for it!*

But, besides these plain and direct prophecies of the corruptions and frightful innovations of the Romish church, and these illustrations furnished by history, there are many glances at them, which, though somewhat less glaring and withering, are, nevertheless, absolute intendments and pictures of her deformity. Known unto God, are all his works, from the beginning of the world; (Acts xv. 18.) And when the Holy Ghost dictated to the ancient prophets, the prophecies concerning Babylon, Tyre, Egypt, and other tyrannical and corrupt governments, he dictated them in such a manner, as to evince, distinctly, that he had a farther and more emphatic view to the character of this power, in coming time; when it would become more outrageous and diabolical, than it ever had been in those primitive times. And hence, we perceive, that the character of this power, as shown in Babylon, Tyre, Egypt, and the others referred to, are made the types and emblems of present Rome. And many of the particulars predicted concerning the former, are evidently more fully and completely applicable to the latter, the Popish government of Rome. Accordingly, John, you know, has thus applied them. Jeremiah said, concerning ancient Babylon, (Jeremiah vii. 45,) "Babylon hath been a golden cup in the Lord's hand, which made all the earth drunken; the nations have drunken of her wine; therefore, the nations are mad! My people, go ye out of the midst of her; and deliver ye every man his soul from the fierce anger of the Lord!" But how much more applicable are these expressions, as John

hath applied them, to her present character, as mystic Babylon, or Rome! Saith the Holy Ghost, Rev. xvii. 4., xviii. 3 4, "She hath a golden cup in her hand, full of abominations! All nations, have drunk of the poisonous wine of her fornication! Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!!!"

The prophets themselves might not have fully understood this matter, when God ordered them to speak thus; and perhaps say no farther than the literal meaning. But this idea, gives their language the greater force; as on this supposition it came directly from the *Omniscient God*! Yes, they spake as they were moved by the Holy Ghost, (II Peter, i. 21,) who comprehends all events, the most remote and involved, as well as the most immediate and conspicuous.

But, in another view, the exhibitions of Popery, which we particularly mean, are more frequent, and more obvious in the New Testament. In proof of this, we ask, why was the ever blessed and *Omniscient* Saviour, so very cautious in giving honor to the Virgin Mary, that he seemed to regard her less than the least of his real disciples? (Matt. xii. 48,) Who is my mother? (John ii. 4,) Woman, what have I to do with thee? (Luke xi. 27, 28,) Blessed is the womb that bare thee; and the paps that thou hast sucked — Yea, rather, blessed are they who hear the word of God, and keep it. Why did he rebuke Peter, more severely, than any other of the apostles, (Matt. xvi. 23,) Get thee behind me satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men; and this, especially, just after giving him that high encomium, (ver. 18,) Thou art Peter, and upon this rock I will build my Church? We must admit that he spake and acted thus, as then foreseeing that divine worship which would idolatrously be paid to the *one* — and that supremacy that would be tyrannically arrogated to the

*other*; and which that very encomium, would, impertinently, be brought to countenance? And again, how came it to pass, that our Saviour, in instituting his Holy Supper, (Matt. xxvi. 26, 27,) said of the bread, only "take, eat"—but of the cup *more particularly*, "*drink ye all of it.*" We must suppose, that it was designed to prevent, or obviate their foul sacrilege, who will allow all, indeed to eat of the bread, but *priests, only, to drink of the cup?*

Why were the vices of the chief priests, scribes, Pharisees and elders, left so particularly upon record, if not chiefly for the warning and rebuke of their *natural issue and descendants*, the *clergy* and *Popes*, of the Church of Rome? Attentively read the whole twenty-third chapter of Matthew, and you will find, that there is not a single word denounced against the former, but which as properly belongs, and is as strictly applicable to the latter—"Binding heavy burdens, and grievous to be borne, and laying them on men's shoulders; doing all their works to be seen of men—shutting up the kingdom of heaven against men—neither going in themselves, nor suffering them who are entering to go in—devouring widows' houses, and for a pretense, making long prayers; compassing sea and land to make one proselyte, and when he is made, making him two-fold more the child of hell, than themselves.

He charged them with making useless and frivolous distinctions of oaths; as they taught that you may harmlessly swear by this and that;—that they observed trifling duties with mighty hypocritical positiveness, but omitted all the weighty matters of the law, such as judgment, mercy, and faith;—that they made clean the outside of the cup and platter, but within, they were full of extortion and excess;—that they labored, outwardly, to appear righteous unto men; but were, within, full of hypocrisy and iniquity;—that they made a great show in building the tombs of the prophets, and garnishing the sepulchres of the righteous, thus infamously hypocritical, honoring the

dead saints, but at the same time were persecuting the living, to the extent of their diabolical power. Yes, all these traits of character, and charges, are admitted, by all learned and orthodox readers, the world over, to be as clear and strong marks and characteristics of the conduct of the clergy and the Popes of the church of Rome, now; as they were of the Scribes and Pharisees, to whom they were first directed and applied.

Do not forbidding implicit faith and obedience to men, (Math. xxiii. 9,) "Call no man your father upon the earth, for one is your father, who is in heaven;" — forbidding the worship of angels; (Coll. xi. 18,) Let no man beguile you of your reward, in a voluntary humility and worshipping of angels; forbidding all pretenses to works of merit and supererogation; (Luke xvii. 10,) When ye shall have done all these things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do; forbidding the clergy to lord it over God's heritage; (I Peter, iv. 3,) Neither as being lords over God's heritage; but being ensamples of the flock; prohibiting the service of God being performed in an unknown tongue; and this, Paul has forbidden, in a formal manner, in the fourteenth chapter of his first epistle to the Corinthians. Yes, I ask, do not all these, and all such like Bible prohibitions, necessarily presuppose, and definitely represent, that in the progress of time, in gospel days, these particular and shocking errors and blasphemous abuses, would be exhibited by a community falsely calling itself Christian? And we all know, that the only community on earth, by which they have been, and now are, publicly and shamelessly taught, and practiced, is that of the "Man of Sin," or church of Rome. And this tyrannical, murderous, and blasphemous, horned beast, Man of Sin, or "Babylon the Great," is according to the sure "word of prophesy," to continue, and wax worse and worse; being "given over to strong delusions, to believe a lie;" until the Day of Christ, the millenium, or the prom-

ised reign of righteousness and peace, throughout the world, shall commence. For, saith the Holy Ghost, through our infallible apostle, with direct and special reference to this glorious event, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him; that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by (fraudulent) letter, as from us; that the Day of Christ, is at hand." This has no reference, whatever, to the end of time, but to the legitimate effects of preaching the gospel to the Gentiles, and the rejected Jews—who are then to be recovered to the faith and privileges of God's dear children. Blindness, in part, has happened unto Israel—they have been cut off for their unbelief from the olive tree. Age has followed age, and they remain to this hour, spread over the face of the earth, a fearful and affecting testimony to the truth of the Word of God. They are without their sanctuary—without their Messiah—without the hope of their believing ancestors! But it shall not be always thus. They are still beloved, for the Father's sake. When the fullness of the Gentiles shall come in, they too, shall be gathered. They shall discover in our Jesus, the marks of the promised Messiah; and now with tenderness proportioned to their former insensibility, they shall cling to his cross! Grafted again into their olive tree, all Israel shall be saved. It was through their fall, that salvation come unto us, Gentiles. And, if the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead? Then, when the Gentile and the Jew, shall be seen taking sweet counsel together, and going to the house of God in company; and the path of the swift and Almighty messenger of grace, marked in every direction, with the fullness of the blessing of the gospel of peace; the children of Zion, heard exclaiming, the place is too straight for me; give room to me, that I may dwell; then, yes, then, and not till then, will be the public overthrow,

and perdition, of the "man of sin, or Babylon the great!" The knowledge of Jehovah, will be seen overspreading the earth, and all flesh enjoying the salvation of God, during the promised "thousand prophetic years."

Let no man (none of the like of our new school, filthy, "second personal advent dreamers,") deceive you, by any means; for "that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." For he, "the mystery of iniquity, doth already work—[has always, since the murder of Abel, been at work,]—only he who now letteth, will let, until he be taken out of the way; and then shall this Wicked be revealed;"—[that is, signally, and publicly, and judicially, exposed.] For, "the Lord," meaning Christ, "shall consume him, with the spirit of his mouth, and shall destroy him "with the brightness of His coming;" that is by the effectual preaching of his Gospel, attended every where by the power of the Holy Ghost. Yes, then, and not till then, shall this great enemy of the purity and peace, and blessedness of believers, or the true church or congregation of the Lord, in all preceding time, who has shed the blood of the saints and the prophets, and exalted himself above all that is called God, appear in the whole horror of his doom, as the "son of perdition." The terrible, but ineffably joyous event, shall be announced by an angel from heaven, crying mightily, with a strong voice, Babylon the great, is fallen, is fallen! ALLELUIA! shall be the response over its tomb! The church militant, and triumphant. Salvation, and glory, and honor, and power, unto the Lord our God, for true and righteous are his judgments; for he hath judged the great Whore, which did corrupt the earth with her fornication; and hath avenged the blood of his servants, at her hand. Then, too, the accuser of the brethren, that old serpent, which is the devil, shall be cast down, and bound a thousand years; that he shall deceive the nations no more, until the thousand years be accomplished; then he is to be

loosed for a little season, before the day of judgment; for that day of the Lord shall come — and when it pleaseth Him — blessed be his name. No created being is ever to know anything about the hour, or the day. And it is, therefore, profane, and most impious, for any man to speculate about it; such an one, only shows, that he is "vainly and ignorantly puffed up, in his fleshly mind."

Here, therefore, reader, we see the *stupidity*, or *folly*, or *hypocritical madness*, of all the *second Personal reign mongers*, who have been by a most inscrutable Providence, permitted to be their own disgrace, not only; but the disgrace of even this *adulterated, and still adulterous generation*.

But, we here leave them, to the just judgment of God; and dwell for a moment longer, upon the prospect, which the overthrow and perdition of the man of sin, or Babylon the Great, and the binding of that old serpent which is the *Devil*, which are to be simultaneous events, for a thousand years, affords to all believers, or the Church of God, universal. The Congregation of the Lord, will then be all righteous; and there will be righteousness and peace, throughout the world, for a thousand — or as it might more properly be rendered, for a vast millenary of years. Then, the voice of the blasphemer, shall no more insult the ears of the members of the Church of God; all existing iniquity, abashed, and ashamed, shall stop its mouth and hide its head. All the officers of the church, or among believers, shall be peace; and all her exactors, righteousness — the kings of the earth, bringing their glory and honor, to the church, will then accomplish that glorious promise; "The mountains shall bring peace to the people, and the little hills, by righteousness. The Lord Jesus, [whose] throne is forever and ever, (through the agency of the Holy Ghost,) shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any



more. Fear, and the sword, shall be far away — they shall sit, every man under his vine and under his fig-tree, and none shall make them afraid. For thus saith the Lord, violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls *SALVATION*, and thy gates *Praise*." This, assuredly, secures to the church, or believers, the presence of God, the communion of his love, and the signal manifestation of his glory.

Indeed, reader — Behold! The tabernacle of God, shall be with men, and he will dwell with them, and they shall be his people — and *God himself* — God the Holy Ghost, shall be with them, and be their God.

Such, according to the sure word of Prophecy, will be the destruction of the *Man of Sin*, the binding of the old serpent, the Devil, for a thousand, or a millenary of years; and such will be the triumphs of the Gospel of the Lord Jesus; — and where, is the rational being, to be found, in the possession of a sound mind, and who feels the least emotion of benevolence, who can stifle, or repel, the sentiment of solemn awe? and where is the man, with a heart so hard, as not to beat with bland emotions? who will not long to have the church of God, and this miserable race of immortals, thus visited by the Holy Ghost, sent down from heaven to dwell among them here upon earth?

O come, Lord Jesus! come quickly — and heal the wounds of this bleeding world! And now, To God the Father, God the Son, and God the Holy Ghost, be ascribed equal, undivided, and everlasting honors; and *we know, that the blast of the second death, will wither all those, who refuse to say, AMEN.*

Although we have now beheld, through the glass of the sure word of prophecy by the Holy Ghost, in the distance of the long vista of future, unrevealed time, the "binding of the accuser of the brethren, that old serpent, which is the devil, for a thousand years;" and seen the overthrow,

and heard the doom of the "Man of Sin"—Babylon, the Great," to the "eternal damnation of hell;" and heard the "shout of one of God's strong and mighty angels, flying through the midst of heaven;" and the response—the rejoicings and congratulations of earth and heaven—the church militant and triumphant, on the occasion; and witnessed, in prospect, the commencement of the promised "reign of righteousness and peace;" we have not yet permission from our master, the Lord Jesus Christ, here to leave the subject with our readers, without furnishing them with a view of some of the recently proposed operations of this God-accursed power, which were projected by the Pope of Rome, assisted by that arch agent of his, Metternich, of the Prince Leopard foundation, in Germany. These may be, truly, called new and extraordinary revelations. The plan of operations referred to, was first presented to our view, in a number of the Dublin Catholic Herald, published in the year 1839, with comments upon it, by one of our judicious friends. That paper, in giving an account of the Roman Catholic society for propagating the faith in Ireland, held in Dublin, pompously represented, that, "After pontifical high mass," [we wonder if Paul or Peter ever heard of pontifical high mass? Truly, they say nothing about it.] But, after this pontifical nonsense, in which "His grace, the most Rev. Dr. Murry, officiated as High Priest;" — [we read of the "High Priest of our profession, Jesus Christ, the righteous," — but when did any of the apostles officiate as "High Priest?" ] but, after all this, and abundance more of flummery, the account proceeds thus: "Dr. Kenney, ascended the pulpit, and pronounced a very eloquent discourse."

From this apostolic discourse on missions, the following extract explained to the laity "all they had to do" in the holy enterprise of spreading Popery over the world! Just one-half penny per week, and one our Father, and one Hail Mary, and one St. Francis Xavier, "pray for us;"

this would purchase one hundred days' indulgence, each repetition, besides converting the world!!! But let us hear Dr. Kenney:

"What was the co-operation required of them? Not that they should leave house, and lands, and family, and friends, wife and children; but that each and every one of them should give the small sum of one-half penny per week, towards the support and furtherance of the glorious cause. Second, that they say for the prosperity of the institution, one our Father, and one Hail Mary, each day; or to offer, with the same intention, the *patre and ave* of their daily morning and evening prayers; adding a short prayer, such as this: St. Francis Xavier! 'pray for us.' If they did that, they would have an indulgence of one hundred days, each time the prayers were repeated with a contrite heart. There would also be a plenary indulgence, once a month, for any subscribers, who said the appointed prayers every day; besides plenary indulgences on particular days! That was all they had to do"! That was all they had to do!! Two shillings and two pence a head, per year! Not so very heavy burden, truly; but it should be remembered, that this is an extra tax, for a special society, over and above the other sums paid to the priest. And then, how very easy the praying part of popery! Only say the Lord's prayer, once, and one short prayer to the blessed Virgin, and one very short one, to St. Francis Xavier! One prayer to God the Father, and two, to the saints, — his creatures, would answer every needful purpose. One to God, and two to creatures, are the precise infallible proportions of this praying prescription.—So decide these unerring priests. And then, to render the dose palatable, come the one hundred days' indulgence, besides a plenary indulgence, once a month; and plenary indulgence on particular days! What more indulgences could the vilest sinner that ever drew breath, desire? Well did Robert Hall pronounce Popery "the grand master-piece of Satan."

Immediately after the above described celebration of High Mass, in Dublin, a manifesto of its object and proceedings, was circulated throughout Great Britain and the continent, and among the Catholics in America.

But a little over two years after this, viz. in the summer of 1842, a pamphlet was issued, (the Pope and Metternich having sanctioned a system,) simultaneously, in London and in Dublin; entitled a "Proposed New Plan of A General Emigration Society; By A Catholic Gentleman." And although this pamphlet has been noticed in several of our Gazettes, and Periodicals, yet, we deem it a duty, and in good keeping with our object, in the present illustration of the character and policy of the "Man of Sin," to present our readers with a brief account of this Society. This is the more important, as our knowledge of the morbid and deluded state of the public mind, in our country, and in the Atlantic states, particularly, with respect to the aggressive movements of this formidable power, will not allow us to neglect this opportunity to attempt to direct the attention of our fellow christian countrymen, who may peruse our reviews, to the imminent dangers, to which all our republican institutions, and privileges, are now exposed, by the nefarious policy of this "Man of Sin." This however, is no new thing to us. For twelve or fifteen years past—yea, ever since we read the "Correspondence" between one of our "Secretaries\* of State, with the prime minister" in Europe, of the "Man of Sin;" in which, according to the prediction of John, our "king," that is, our Chief Magistrate, "gave his strength and power unto the beast;" we have on all proper occasions, lifted up our voice, in the presence of our fellow citizens, in the language of warning and alarm. But, alas, they have little heeded our admonitions! and often, given us no thanks; yet, frequently loaded us with obloquy and reproach, and threatened the taking

\*Martin Van Buren, the "little magician," whose head forms a part of a cut in our frontispiece.

of our very life, even between the horns of the altar. But we knew it would not be long, before they would regret and bewail their ingratitude, their stupidity, their folly, and their madness, with respect to this matter. And already, that period draweth nigh.

We may settle it in our minds, that the plan of this Roman Catholic Emigration Society, in one shape or another, with a step steady as time, — and with an eye that will never wink, — and with a heart more relentless and malignant than death,

"Will on the way it takes,"  
Cracking ten thousand curbs, of  
More strong link asunder, than  
Can ever arise from the *combined impediments*,"  
Of our "rotten" CONGRESS; our "*drnnken*"\*  
Temperance "*reformers*;" our "*legions*"  
Of blasphemous "*heretics*,"  
With all our "COME-OUTERS."

Yes, reader, "be not deceived" the *Principles* of this plan, exhibited in the third openly avowed object of it, viz: "TO RENDER THE ROMAN CATHOLIC RELIGION, PREDOMINANT IN THE UNITED STATES," are cordially responded to, from their first announcement, by every potentate and grandee in Great Britain, and on the Continent of Europe! Said the illustrious Curran, and the sentiment merits golden capitals, the world over, in all time, as it will be true to eternity. — "The only condition on which God gives LIBERTY to man, is eternal vigilance; which condition, if he break, SERVITUDE, is at once the nat-

\*That professed christian, who attempts "*reform*," of any spiritual value to his fellow man, by that 'ignis fatuus' "*moral suasion*," without basing it on evangelical repentance, is a Bible fool — "*needs that one teach him, which be the first principles of the doctrines of Christ*." Such "*reform*," however, *consorts* very well, with the *faith, habits, and prospects*, of *debauchees, Universalists, Socinians, falsely called Unitarians, Puseyites, Shaking Quakers, Swedenborgians, Sandyminiens, Christians, Jews, Mahometans, Papists, Heathen*, "*et id omne genus*" that are "*bound over to the devil and his angels*;" and we would here, on the whole, urge no objection: but, very devoutly, say, *Amen*.

—ural consequence of his crime, and the just punishment of his guilt."

We do not indeed, say, that there is a formal conspiracy, between the crowned heads of Europe, to bring our Republic under the control of the "Man of Sin;" but we do mean to say, that no duly enlightened conscientious man, in either America, or even Europe, entertains a doubt, but that they all ardently desire such a tremendous and horrible result. And in this well known fact, the whole of the Romish devilish legions, — the Pope, his cardinals, his prelates, his priests, together with all the lower orders of his rabid brutes, of course, find great and constant encouragement and support. Although we freely admit, that there may be good reasons for the desire of their political economists, as set forth in the pamphlet, to be one object of the plan of emigration, to remove those loathsome, poisonous, pestilential masses, of their population, from their communities and cities; yet it is as clear as light could make it, from the whole face, and tenor of their manifesto, that the grand, undivided, and undiverted object, of all of them is, "To render the Roman Catholic Religion, predominant in the United States."

And now, to prove all our statements, and positions, we will proceed to show you, reader, what this "Man of Sin" himself, has openly declared in this pamphlet, concerning his policy, with reference to the conversion to popery, of the people of these United States. This Document, is so remarkably illustrative of the uniform policy, of the "False Prophet," that we shall present our readers with all its leading features; as we feel confident that coming events, in the lapse of a few years, will prove, to the very hearts core, of degenerated Puritans and Republicans, that there is real meaning, in that text — "And when thou art spoiled, what wilt thou do?"

In a general view, this scheme speciously proposes the "Centralization System" of Wakefield, introduced in Aus-

tralia. And the professed, leading objects are arranged and declared as follows — First, to dispose of the excess of population. Second, so to dispose of it, as to create a larger demand for British manufactures. Third, (and this is the gist of the project of the Society of this "Man of Sin,") *to render the Catholic Religion predominant in the United States.*"

In order to accomplish these objects, the admirable process they propose to employ, is the colonizing of the Irish Catholic poor, in the Western States. Fourth, a pecuniary profit, is held out, on the capital invested. Fifth, the securing an agreeable asylum, for a large class of persons, whose present situation in England, and on the Continent of Europe, is uncomfortable; such, and suchlike, as the younger sons of the nobility and gentry; gentlemen of decayed fortune — and those who now hang upon the army or navy; and the overstock, of the learned professions, who find little or no employment there at home, &c. &c. They have, moreover, illustrated this plan of their emigrant society, by a Map, of the United States and part of Canada; parts of which are colored, to designate the district, where their satanic scheme is to be carried out. And in doing this, they have indeed shown, that they well know the geography of our country; and that their eyes are eagerly fixed, on the Great Valley of the West; which is, the fairest and most desirable portion, not only of our domain, but that is to be found in the entire Continent of America. That such a scheme, should afford a stimulus of no ordinary character, to induce emigration to America, no one can deny — and that it took immediately, with vast numbers, the rapid increase of emigration during that year most clearly proved. Up to July 30th, no less than 36,127 emigrants, arrived at Quebec, in the year '42, which was 12,878, more than came in the same period, the preceding year. Many others arrived also at Halifax, and St. John's. Large portions of these found their way, *for certainty*, to

the United States. Crowds of emigrants, at this period, were seen also, without number, in the streets of Philadelphia, New Orleans, &c. In New York, from the 1st of April to the 1st of July, the number of emigrant arrivals, was 42,712, — being more than 25,000 greater than during the same months the preceding year. Of this number, 8,498, landed in five days. Between August 1st, and September 23d, there arrived at the same port, from Liverpool, 6,747; from London, 1,835; from Havre, 1,790; from Bremen, 1,222; from Antwerp, 1,920; from Bristol, 180; from Glasgow, 593; from Gottenburg, 258; from Belfast, 138; from St. Johns, 148; from Rotterdam, 20; from Hamburg, 141; from Norway, 115; from Aberdeen, 70; from Newcastle, 98; from Gibraltar, 31; making in all, 14,560. And the larger portion of these, it will be noticed, were from Catholic regions. The ardor with which this plan is pursued, has been also, strikingly manifested by the Societies in Europe, for the promotion of Romanism in foreign countries, viz: the one at Lyons, in France; and the Leopold society, at Vienna, in Austria. The amount expended by the society at Lyons, for missions in North America, was, in 1839, \$65,438. Of this sum, \$52,425, or nearly five sixths, was devoted to missions in the Mississippi Valley. The next year, 1840, the appropriations of this society, to its North American missions, was increased to \$63,000; being an advance of about one hundred and fifty per cent. in one year. Later accounts show a still further increase, proving the *settled policy* of the Roman "*Man of Sin*," with respect to our country. It was stated, moreover, in "*The Catholic*," a London newspaper of Aug. 6th, 1842, quoting it too, from an American authority, that the RIGHT REV. JOSEPH SALTZ BEECHER, Canon of Vienna, Austria, has been here, on a visit to the German Catholics — his stay was brief — but we learn he intends to visit the principal cities in the Union; to look into the religious condition of his countrymen in the United States.



Now these statistics, this money, and visiting, with a commission too from Prince Metternich, to attend to the interests of the Papists, in this country, all go to prove a general sympathy in Europe, in just such views and measures, as an atrocious conspiracy, against our civil and religious, republican institutions; would adopt.

But we will now proceed to give extracts from this sui-generis document, of the Roman Catholic Emigration Society; as these will exhibit the principal considerations, which the arch-authors\* employ, to awaken the zeal of all classes, and especially Catholics, to enter into the project.

The skill of their best diplomatic writers, is exhibited in this document, though "gotten up in all deceivableness of unrighteousness." The composition, for a state paper, is well calculated to mislead, "to dazzle and to blind," the well meaning and unwary! The first paragraph sets forth the necessity for colonizing their surplus population, in terms following:

"In offering a new plan of emigration to the British public, it is almost unnecessary to premise, that such is now the rapid increase of population in the United Kingdom, — such increase averaging, it is conceived, about one thousand a day — that the excess can no longer be supported, but by an extended and extensive system of emigration. Australia and New Zealand, though offering daily improving fields for this purpose, are, in themselves, insufficient to absorb the excess, independent of the objectionable length of the voyage, the expense of transit, amounting to about twenty pounds a-head, impose a limit to extended operations in these regions; since, to convey one hundred thousand emigrants there, would require no less a sum than two millions sterling; even one-half of which amount, it would be difficult, if not impossible, to keep in a state of annual renewal."

\*We give no heed to the Jesuitism of its being the offspring of any single "Catholic Gentleman."

Again: further reasons are urged against sending out the British poor to the South Sea and Australian colonies: setting forth that those possessions should be preserved as asylums for the redundant population of the East Indies and China! Who that reads the following, can control his risibility?

"In searching for some other field now open to emigration, which may be reached without the objectionable cost of such a passage as that to Australia, and in which the system there acted upon, being made more perfect, might be carried out; British America, would first suggest itself. But, unfortunately, that country is so situate, as to present an insurmountable obstacle; for centralization can never long be maintained, where higher wages and more fertile soil may be procured within a journey of only a few days. There it is, that the masses of emigrants, sent out at a great cost by the government and individuals, pass over, immediately after their arrival, from these colonies, to the United States."

Again, we remark: This species of emigrants, you perceive, reader, can afford no inducements to capitalists to send them out. Therefore, it is here proposed to centralize them — to plant them in masses, in definite districts — subjecting them to certain conditions, which shall render it an object for them to go, and also, for the society to send them. *Listen* · "For the want of means to defray such expenses, thousands to whom the change would be the greatest of human blessings, are now existing in misery and want; or driven to extremity for lack of employment, submit even to part with the last few shillings they possess, for a passage in an American vessel; there to be crowded together in hundreds, under circumstances of nearly as great discomfort and privation, as formerly attended the *negroes* from the African coast. They arrive penniless in the United States — and more frequently than not, they are disappointed in finding work at the port of landing — and hear-

ing they can secure it in the West, they attempt this long journey on foot, relying solely for support by begging on the way; — and it is known, that many fall victims to fatigue, hunger, or disease, and never reach that home sought for, under every degree of uncertainty."

Now, to prevent these unpropitious circumstances of the lower classes, the pamphlet proposes the following course —

"The object in view, being to provide a remedy for these evils, it is conceived the means of doing so, are of ready application; and that this centralization system may be carried out to its fullest extent, by locating the Irish poor in the Western states of America; already so much frequented by their countrymen and relations. The blanks thus created, by the export of considerable numbers of these people, from all parts of the kingdom, would materially tend to afford immediate relief under the existing pressure; while the wealthy capitalist, and experienced farmer, of ANY CREED, will not hesitate to avail themselves of the *ever-enduring toil, of these poor people*; when, as under the contemplated system, their labor can be secured, on a soil, perhaps the most productive in the world. It is not proposed to force nature, by cultivating lands where the profitable results may be doubtful; or to monopolize large tracts of country, and thus look up the funds of the society, in unwieldy purchases; leaving little or no means for the development of the system. Such experiments have already been tried — with what result is well known. It is proposed in the first instance, to purchase primitive, or other tracts of land in the United States, of moderate extent, and selected, as being most readily brought into the highest state of cultivation; or as being likely from position, to become the sites hereafter of towns and cities; such land may be obtained from the Government, at one dollar and a quarter per acre."

Selecting the Mississippi Valley, as the portion of our

country for the accomplishment of their views, they give it the following description —

"The first settlement should be made in those fertile prairie districts, situated on the southern sides of the Canadian Lakes, where slavery is unknown; and the elevation and temperament of which, will in all seasons, insure the health of the European settler. They would be comprised in the rich and productive States of Ohio, Michigan, Indiana, Illinois, Wisconsin, Missouri, and Iowa; forming a large portion of the North Western valley of the Mississippi; of which M. De Tocqueville, emphatically says, *"If a paradise is to be found on earth, it is there!"* Capt. Marryatt, in his impartial and interesting "Diary" in America, says, (vol ii. p. 73,) This beautiful and fertile region, appears as if Nature had so arranged it, that man should have all the difficulties cleared from before him; and have little to do but to take possession and enjoy.— There is no clearing of timber requisite; on the contrary, you have just as much as you can desire, whether for use, or ornament.

"Prairies of fine rich grass, upon which the cattle fatten in three or four months, lie spread in every direction. The soil is so fertile, that you have but to turn it up, to make it yield grain to any extent; and the climate is healthy; and at the same time, there is more than sufficient sun, in the summer and autumn, to bring every crop to perfection.

"Land carriage is scarcely required, from the numerous rivers and streams, which pour their waters from every direction, into the Mississippi. Add to all this, that the western lands possess an inexhaustible supply of all minerals, only a few feet under the surface of their rich soil; a singular and wonderful provision; as, in general, where minerals are found below, the soil is usually arid and ungrateful.

"Of these mineral products, coal, the most useful of all, is inexhaustible; while no portion of the globe, can vie

with these regions, in the united production, (wherever their cultivation has been tried,) of tobacco, flax, hemp, wool, silk, grain, fruits; and all those animals, most generally used or consumed by man; and cotton abounds in the adjoining districts."

They give other reasons for selecting the northern part of the western States, which they find in the facilities for reaching the field. Let us notice them:

"The facilities for conveying emigrants to those localities, are now rendered most easy and economical; for independent of those afforded by the St. Lawrence, to Quebec; daily opportunities occur, of obtaining passage in well prepared vessels, to New York, Philadelphia, or New Orleans; from which places, ready means of transit are at hand, by either of the three main routes. To reach those districts in which the society first contemplate to settle, easy and daily conveyance, during the proper season, is to be found from New York, by the Hudson river, and Erie canal, to lake Erie; to which point, (from New York direct,) a railway is now, also, in course of rapid formation. From thence, by means of steam-boats on the lakes, equal facilities are afforded to those departing from either shore, to make their point of destination. It may not, they say, be improper to notice the opinion of captain Marryatt, on the importance to both countries, of the steam communication on these lakes. How little are they aware, in Europe, of the vastness and extent of commerce, carried on in these inland seas; whose coasts are now lined with flourishing towns and cities; and whose waters are ploughed by magnificent steamboats, and hundreds of vessels, laden with merchandise."

In the south and south-eastern direction, still greater numbers pass to these States, which are now becoming the great point of attraction, by way of Philadelphia; whence, reaching Pittsburgh by canal, the Ohio river, with its countless steam boats, affords instant conveyance to all who are

intent on reaching these lands of promise. There is a third route, and one which, at no distant day, will, in all probability, be more usually adopted than any other, viz: by the numerous vessels, which, having landed their cotton cargoes in Europe, return to New Orleans; these steamers daily ascend the Mississippi, which, as far as to its junction with the Ohio, is navigable at all seasons; being unlike some of the waters above that point, uninfluenced by drought or frost. No vessel enters the great commercial port of New Orleans, which could not be towed by steam tugs, to the last named port. Indeed, the Mississippi, up to the junction of this vast stream, with the Ohio, might be more properly termed an inlet of the gulf of Mexico, and without its storms, than a river; for steam has now given it the same facilities in navigation, as the ocean, of which it is the most important tributary.

Facts are adduced, of sufficient weight, to convince every impartial reader, that no part of the United States, could be better chosen, for the first operations of the society, than that which natives, as well as strangers are alike eager to possess. Enough has also been said, in favor of the society's choice of location; and a glance, (they say) at the accompanying skeleton map, will clearly demonstrate the judgement displayed in its selection. (Having the names of the states, our readers are well enough versed in geography to be in no want of maps.)

The pamphlet proceeds to argue in favor of the United States, rather than the British possessions; yet winds up by saying, "when, and where fair prospects present themselves, and adequate capital is provided, the society will readily devote its earnest attention to British America, or any other colony, however distant." But next comes a view of the means by which the jesuitical society is to carry out their plans. These, briefly, are as follow:—"The society bears the expense of transporting the emigrant, and meets his first wants on the field; and, in re-

turn, the emigrant pledges himself to labor for a period not less than three years, at reduced wages, for the society; and placed under the direction of his priest. The improvements thus made, are the property of the society; and are to be rendered profitable, in a way also specified.

The next point is, how emigrants are to be obtained, and their faithful co-operation secured.

It has become a fact, notorious everywhere, what wonderful, not to say miraculous results, the temperance pledge, administered by Rev. Father Mathew, and the Irish clergy, has wrought upon the peasantry of that country. All witness with wonder, and are lost in admiration of its efficacy.

That country, where it was almost considered unmanerly and certainly unsocial, to be habitually sober; is now, by the extraordinary power of the pledge, thus administered, become as admirable for the industry and sobriety of its inhabitants, as it was previously noted for their irregular and riotous habits. A solemn pledge, given to his parish priest, (whom, in general, the Catholic fears more than the wrath of God,) has had influence sufficient to make an Irish peasant forego the enjoyment of a pleasure, which, according to his estimate of human happiness, perhaps ranked as its chief ingredient; and the relinquishment of which, must, certainly, at first, have been one of the greatest privations he could submit to. Is it then for a moment to be believed, that this man would less rigidly observe a pledge to serve the same pastor, diligently and faithfully for a given period, who should promise to lead him and his family from a land of misery and want, to one, where, with fair remuneration for his labor, he would be insured wholesome and abundant food, — a comfortable habitation, — and that which is most dear to the heart of every Irishman, however uncultivated, the uninterrupted and peaceful enjoyment of the religion of his fore-fathers, with the same facilities he enjoyed in his native land? And what is to be required of him, in return for these unlooked-for bles-

sings? Why, that he should place his labor, and that of his family, at the disposal of the priests of the contemplated society, for a period, in no instance exceeding three years; at a rate of wages below those of America, but probably double what he would receive at home, under the most fortunate circumstances; and on a spot, too, where the same amount of money, would purchase him double the quantity of the necessaries of life. Less could not be expected by the society, in return for a free passage and transit to the location first assigned to these emigrants, and where a comfortable and suitable dwelling would be provided for them.

Several of the most distinguished of the Irish clergy, have consented to administer this pledge, as a reward to such as have strictly observed that of temperance; fully believing, that in so doing, they would be consulting the best interests of their people; provided it was arranged, that a Catholic (hear see him) pastor should always accompany each body of emigrants, unless the intended location already possessed a Catholic church, and resident clergyman!!! Who shall doubt that those who have observed one pledge to forego an enjoyment, with such scrupulous exactitude, will not as religiously adhere to the other, with its evident advantages?

Little difficulty can attend the working of such a system, where the wants, dispositions, and inclinations of their flocks, are so well known to their pastors, as is the case in Ireland. He has been constantly habituated to watch over those, committed to his care, with the most patient and unremitting attention—to administer to their necessities—arrange their differences—and in the hour of affliction, sickness, and death, to be the bearer of that consolation, which comes only from Him, who said, "I know my sheep, and my sheep know me." A pledge made to him, will be as surely kept in the distant land, as if it were only to be observed at home. Self-interest alone, (setting aside the



ties of conscience and gratitude) would secure the strict observance of the pledge required; for, as stated before, nature would *in no instance be forced*; and the principle of the Society, would be to place the emigrant on a soil, which he would never be anxious to quit; by making choice of such only, as accord with the foregoing descriptions—where little remains to be done, but to take possession and enjoy.

The profitable results [of this system, to the Society, would be very great; and, it would bring increase of wealth,



to the country of their adoption; and what is still more gratifying, would, whilst providing for the temporal wants of thousands; INTRODUCE RELIGION, and INSTRUCTION, INTO A COUNTRY, where both are sure to meet with the most liberal encouragement.



Well, reader; we begin to spy, I think, that this enterprise partakes a little of the nature and policy of the old "Man of Sin." Indeed, what follows, shows that a promotion of the exclusive interests of Romanism, is guaranteed by the provisions of the plan.

"It must be distinctly understood, that no pledge would be given the poorest Irish, to locate in spots unprovided with chapels and clergy of their own religion; without which their labor would be unattainable; therefore the requisite funds for the maintenance, and education of priests, and the support of churches, must be provided out of the resources of the Society. Without this arrangement, the scheme would prove abortive—and it would be highly reprehensible and dishonest, to administer the pledge.

"Those who have watched the movements of the bee, have seen the young swarm, on leaving the hive, (alike the perfect emblem of industry, and colonization) in which

they were generated ; moving from plain to plain, in restless confusion ; till, arrested by some cause, not apparent ; the mass of settlers clings to some distant bough, unprepared with, and unable to provide a new home. The cottager, with anxious care to secure the services of these industrious laborers, — perhaps the main support of his family — has prepared a new habitation for them ; but old experience has taught him, that without securing the centre of attraction, (the roaming queen) his efforts to retain her followers must be in vain. When she is placed in the new dwelling, then, and not till then, does this young colony settle in a state of tranquility, and betake itself cheerfully to its useful labors, creating a fresh store of wealth ; while the parent hive, to all appearance, has suffered no diminution, of either its strength, or powers of production.

"The religion of his forefathers, and his parish priest, are the Irishman's centre of attraction, and his queen-bee. The cottager's success is, in increasing the number of his heirs ; and thus his wealth depends on their possession. In like manner, you may locate the Irish ; you may pledge them to temperance — to residence in a fixed spot — to give them labor at a fixed price — and entirely carry out the society's plan ; but if you expect those pledges to be rigidly and strictly adhered to, you must provide them with a place of worship, and a pastor ; you must afford them the peaceful and uninterrupted enjoyment of the practices of religion, according to their ancient creed. Without resident pastors, they cannot be retained to give that labor on a fixed location, which would otherwise be so cheerfully bestowed.

This project, indeed, the more we contemplate it, becomes the more interesting. The idea of propagating Romanism, by means of the Catholic "poor," is truly a master stroke of policy ! Look at its results in Glasgow. "The Irishman's first care was then, what it is now, and ever will be, to devote what little surplus remains after the fru-

gal wants of nature were satisfied, voluntarily to aid in the support of his pastor; and to assist him in the construction of a temple dedicated to the worship of the God who had thus conferred on him means, exceeding what his necessities required. Glasgow has been adduced, as an example of this position; for, like most of the rising cities of America, it owes its advancement to an excellent commercial location; one that would amply repay the labor and capital laid out on its design; in the construction of docks, wharves, fortresses, and all other necessary establishments of commerce. The demand for labor, in its various works and improvements, exceeded the means of supply, afforded even by Scotland, populous and industrious as she is allowed to be; and the employment of the redundant population of Ireland, was absolutely necessary, to complete those great operations, which could not have been otherwise accomplished.

The followers of John Knox, had certainly no natural predilection for the religion of the Irish; but their labor was indispensable; and the scale of interest, weighing down that of religious prejudice, enabled the enterprising inhabitants of Glasgow, to reap the profits of their well arranged calculations. Wages beyond expenditure, and constant employment for a given period, were the necessary consequences. The number has now, increased to more than eighty thousand, in this city and its vicinity; and other Catholic churches and pastors, have been and still will be the natural consequence. Thus has heaven, in its own time, once more, made the *poor* its instruments, for again introducing into our large towns and cities, that religion, which the first humble apostles (think of the Pope and his minions, using such language as this!) were instructed to teach to all nations, and to all people; and in this particular instance, restoring those altars to the original faith; the very memory of which, the destructive spirit of *Puritanism*, in former days, conceived it had obliterated forever. We here see

how the interests of commerce, and the pursuit of wealth, passing through the filtration of Irish labor, have produced effects, which the ignorant attribute alone, to a rich priesthood, and a wealthy aristocracy. In like manner, to the pence of these poor Irish, are mainly, attributed, the splendid Catholic churches, which have risen up in Liverpool, Manchester, Birmingham, and our other great manufacturing cities; to say nothing of how their multiplied mites contributed to the erection of the Catholic cathedral in Moorfields, and the progress now making, in rearing the magnificent church in the borough; (notwithstanding the awful distress, at present, so severely pressing on the poor) is greatly attributable to the same cause."

Thus having settled their minds upon the wisdom and excellence of the plan of using the "*poor*," to introduce and establish "Romanism," or the "Man of Sin," in this country; they have, nevertheless, seen fit to pause, and start the very grave question, truly; What are the probabilities as to success? How will this project be viewed by Americans? Will the sons of the pilgrims, Huguenots, and Covenanters, who fled from the vicinity of the Papacy in Europe, be likely to endure its presence, in their asylum, on so large a scale? We will quote the speculations and statements of the pamphlet on this subject; not, however, because we consider them well founded; but in order to show our readers how well adapted this scheme is, to enlist the zeal of Romanists in Europe. By the following extract, they think the Americans will not greatly dislike to have the Pope for their near neighbor; but it will be perceived, that they principally go to prove, that the Americans cannot prevent it if they would! Yes, true it is, reader, the Catholics no longer disguise their confidence of obtaining the ascendancy in this country.

"By the method and regulations contemplated by this Society, (as the prospectus, which is to guide its operations, will fully detail,) all direct contributions for such object,

from any class of society, will be avoided; and it is expected, that the fertile soil of America, will, with the aid of Irish labor, produce a combination of results, highly remunerating to subscribers; much gratification to the friends and supporters of the Catholic religion, and no more regret with those whom prejudice may, perchance, have biased against its introduction, than is now felt by those in this country; who, in making Irish Catholic labor, a stepping stone to wealth, have simultaneously, introduced a knowledge of the true principles which govern its religion, and which will naturally, be the more appreciated, as it becomes more generally diffused."

That they will be viewed without alarm, nay, even held *in estimation*, in the Western parts of the United States, cannot be doubted, by any one who reads the annexed extracts of Capt. Marryatt's interesting Diary; (see vol. 3, pp. 157, 164.)

"If the Protestant cause is growing weaker every day, from division, and indifference; there is *one creed*, which is rapidly gaining strength; I refer to the Catholic church, which is, silently, but surely, advancing. Though it is not forty years since the first Roman Catholic See, was created; there is now in the United States, a *Catholic population of 800,000 souls, under the government of the Pope, an Archbishop, twelve Bishops, and 433 Priests*. This was true, several years since—the Catholic population in the United States, in 1842, was estimated at 1,400,000, and the number of priests at 560. Its great *field is in the West*—where, in some States, almost all are Catholics; or from neglect, and ignorance, altogether indifferent about religion. But the Catholic priests are diligent, and make a large number of converts every year; and the Catholic population is added to, by the number of Irish and German emigrants to the West; who are almost all of them, of the Catholic persuasion." (p. 17.)

The pamphlet also quotes Miss Martineau, who says,

"The Catholics of the country, thinking themselves now, sufficiently numerous, to be an American Catholic church, a great stimulus has been given to proselytism: this has awakened fear, and persecution; which last, has been favorable to the increase of the Catholics."

While the Presbyterians preach a harsh, ascetic, persecuting religion; the Catholics dispense a mild and indulgent one; and the prodigious increase of their numbers, is a necessary consequence. It has been so impossible to supply the demand for priests, that the term of education has been shortened by two years.

The author of the "Voice from America," remarks—"The Protestant cause, in America, is weak, from the effects of the *voluntary system*; particularly, from its division into so many *sects*. "A house divided against itself, cannot stand;" and every year, it will be found that the Catholic church is increasing its power—and it is a question, whether a *Hierarchy* may not eventually, be raised; which, so far from advocating the principles of equality, may serve as a *check* to the spirit of Democracy; thus *becoming more powerful than the Government; changing public opinion*—and reducing to better order, the present chaotic state of society!" (Well done, Mr. "Voice.") And again, they quote Judge Halliburton, as saying of the Catholics in this country:—"They gain constantly; they gain more by emigration; more by natural increase in proportion to their numbers; more by intermarriages, by adoption, and conversion, than the protestants. With their exclusive views of salvation, and peculiar traits, as soon as they have the *majority, this becomes a Catholic country*—with a Catholic Government, with the Catholic Religion, established by law! Is this a great change?

"A greater change has taken place among the British—the Medes and Persians of Europe—the *nolumus legis mutari* people. What then, will be the natural order and progress of events now in train here, not produce? I only

speak of this; I do not dread it. I hope and trust and pray, that it may be so; not because I think them right, for I do not; but, because they claim to be a Christian church, and because it is a church; and any sect is better than the substitution of a cold, speculative philosophy, for religion; as we see too frequently among us. We are too greedy to be moral — too selfish to be pious; and too independent to be religious. United under one head, and obedient to that head; with the countenance and aid of the whole Catholic world; what can they not achieve? Yes, it is the only cure that time, and a merciful Providence, has in store for us. We shall be a catholic country.” [p. 21.

That the spiritual predominance of Romanism, is not all that is promised, as an inducement to the wealthy Catholics of Europe, to engage in this Society, is very significantly intimated in the following sentences, a part of which, we place in italics, to secure the attention of the reader. First, it quotes a remark of Dr. Reed: “The west will become the heart of the country, and ultimately determine the character of the whole.” In a note, it is added: “Losing sight of spiritual considerations, how clearly, in a temporal point of view, does this observation bespeak the district chosen by this Society, as the most certain to realize all *anticipated results*?”

What other anticipated results, the writer has in view, may be inferred from his remark, “That the Catholic religion cannot fail, in its influence, to soften the manners of society, and to curb the spirit of pride, which denies respect to superior authority, or tends to a belief that we were created to be independent of each other; ideas unfortunately too common, in the early stages of democracy.”

We have already repeatedly intimated our simple conviction on the subject before us, in all its aspects and present bearings. This pamphlet presents the permanently settled system of policy of the “Man of Sin,” or Romanism, according to which, his legions will march forward to

the end of their chain. All their subsequent questions and problems, will be worked most vigorously, by the rules of this most acute and sublime arithmetic! And, as I am humbled by the conviction that our "king," as foretold by John, has actually and shamelessly, "given his strength and power unto the beast" — that is, has virtually invited him to take our country, our civil and religious interests, under his control; promising him every facility in the power of the government to afford — I cannot, I dare not say, with hundreds of the stupid clerical brethren, "that I do not believe that God will abandon to the dominion of Ante-Christ, our schools, our republicanism, and the living churches of this land — the revival churches! — the churches which are sending missions to all the world"!!! Let me ask such skillful reasoners, what evidence have you, that the mode in which you have prosecuted your missions, has been in the least pleasing to God? Where have you gained such a position, in a single instance, as to warrant the conclusion that "you have" not "run without being sent"? Will any of the congregations of your heathen, professed converts, maintain the system of worship you teach them, one day longer than whilst you continue to exercise dominion over them? Reply as you please. We know you have not the authority to point to one. And such being the fact, before high heaven, how can you be so stupid as to glory in "your missions to all the world"? We are ashamed of you; and often before, have been; that you should thus, in the face of evidence against your plan of operations, "strong as proof of Holy Writ," still cling to your delusions; and, perhaps not intending it, but really deluding the churches by whom you (the officers of boards of mission) are sustained! Why then should not God abandon you?

But we return to our pamphlet. Its remainder is devoted to the idea of the expediency of extending the same plan of emigration to other countries; (they will have the



whole;) especially, to Nova Scotia, New Brunswick, and Prince Edward's Island; but they conclude that—

"The unceded and uncultivated lands of these provinces, as well as in the Canadas, are more or less covered with timber; and where the cultivation of land, must, from necessity, follow its clearance, the progress of agriculture will be slow, in the proportion of at least fifty to one, to what it would be in a prairie country; (such as characterizes the provinces already described, in the United States,) and thus prevent the quick re-sale of land brought into the first stages of culture. The Association will not fail, however, in conjunction with these provinces, to have all British America carefully surveyed."

The pamphlet expresses a very favorable opinion of the Canadas; and quotes several writers, and particularly the dispatches of the late lord Durham, to show, that this country also, is a desirable object of Catholic ambition. Next come various arguments for the plan; first, profitableness and safety of investments. "It has been already stated, that, by the leading principles governing the investments of this Society, it will, in no instance, whether in their own colonies, or in the United States, purchase larger tracts of land, in any one district, than its financial resources can bring into the first stages of cultivation; nor will it invite over emigrants, until employment and a home await their arrival."

By this method, it will not only return quick profits, but also avoid the jealousy, naturally to be expected in a foreign country, of any attempt to monopolize large tracts of land. It is therefore proposed, to effect sales, at periods, probably never exceeding three years from the date of the original purchase; or, in five, when the advancement made in improvement may warrant a handsome profit; merely retaining within each township, the land, on which the temporary Catholic church, shall have been erected; the

house of its minister; the school house, and such a quantity of glebe land, as the society may hereafter determine."

We perceive in the next place — the pamphlet represents, that the plan of this Society will help our insolvent states to pay their debts, and complete their public works. And we cannot omit noticing their provision for their priesthood.

"In the United States, at this period, no system hitherto devised, could produce so rapid and systematic a revival of National wealth; or, more effectually, enable each State to acquit those debts, which the vast resources of their country warranted them in contracting; in anticipation of large annual returns; from railways, canals, and great public works, now left incomplete, and profitless, solely from a want of more capital! After paying to the proprietors a dividend of eight per cent. it is proposed, that the Society should not contemplate making any greater division of profits; but that it should re-invest all its surplus, in further augmentation of capital. By these means, a constant increase of land will be always advancing, in a state of improvement; and besides adding to the wealth of the Society, be an equally efficient assistance, in exporting pauperism from the parent state.

"The success of this institution is, as already explained, from its very nature, mainly dependent on a supply of missionaries, to keep pace with its advancement; and therefore a portion of the proceeds of every re-sale, will be set aside, as a fund, for their education; and another part will also be allotted, to support charitable endowments; and the education of the poor. The dividend, to the proprietors, (to the extent of eight per cent.) always to take precedence of any other division of profits."

They speak of a private prospectus, with regard to their business details, which, it is presumable, will be exhibited only to those who embark in the enterprise. We pass here, much which they have further said, on this branch of their

subject, as not material to our purpose — and proceed to exhibit a few paragraphs which show the adaptedness of the scheme, to enlist the interest of the various classes of the British community. First, with respect to those of rank without wealth: — "If the estate be small, how dearly does the favored first born, pay for his right of inheritance? But passing him over in silence, let us give our attention to the condition of his brothers, and sisters; and reflect upon what slender means they are expected to support their now acknowledged position in society. How much better would it be, that in lieu of merely dragging on an existence, under privations, which almost involve a sense of degradation; they should, with their scanty patrimony, emigrate to lands, where their presence would be welcomed; their small capital, produce a handsome return; and where the dead weight of distinctions, in local rank, would not clog their efforts, in the acquirement of honorable independence? Were this system of emigration followed up, by the class here alluded to, they would act as leaders, in inspiring confidence in the plan, among the poorer emigrants; whilst their better education, and refined manners, would give a tone to the rising society, of the new country of their adoption."

And, again, saith the pamphlet: — "Are not the difficulties, in the way of contracting marriages, in early life, between those of the same rank, solely attributable to over population; and, to the utter impossibility, of the combined fortunes of a young couple, say from £1,000 to £5,000, enabling them to possess, in the marriage state, the comforts, or to maintain the appearance, expected from them in their respective classes?"

The society proposes to remove the obstacles which now deter such parties from emigrating, by preparing land, (and whenever such may be demanded) suitable residences for them; and then, how many, with a very moderate fortune; no more than would have purchased a commission

in the army — would be in a condition proper to marry, in the vigor of youth, and health, both, according to their own inclinations, and in their own sphere of life.

As to the professions, overstocked — the pamphlet proceeds: — "The practice of the law or learned professions, is already overstocked by men of talent, whose exertions to advance, are but too often futile; and whose energies are broken by despair; or diverted by disappointment, into channels, not only useless, but prejudicial to society, and to themselves. War is now made upon paper; numerous protocols, and lengthened negotiations, wear out the spirit of enmity, and promotion, in the army or navy, becomes every day, less frequent. Church preferment, grows but slowly; and its hitherto tempting endowments, rest upon a very precarious basis. [This is, as it should be.] The emoluments derivable from the two last, are but a life interest, at best — and seldom proportioned to the attainment of ease, and the desired comforts of life, till the days of enjoyment are passed away."

Next, follow reasons for residents on the continent to enter into their scheme:

"More than fifty thousand persons of limited incomes, are now reported to live, or rather vegetate, on the continent, driven there for economy — and where all necessities of life cost fully double, what they may be obtained for in the Western States of America. Suppose each to spend only £50, it gives an aggregate of £2,500,000, expended without the smallest outlay, in English manufactures. Instead of which, by locating themselves upon the estates of this society, by purchasing some of its prepared lands, which will be immediately productive — they will unite healthful occupation and increased economy; become gradually possessors of most valuable estates; and enjoy, at the same time, the pleasing satisfaction, of still benefitting their native land, by the constant purchase of English exports."

But in all their classes of emigrants, they propose there

shall be no *artisans*, sent out under their Society. "In thus selecting the Irish agricultural population, as emigrants, on the proposed plan; attention has been paid to three facts; first, that a knowledge of agriculture, (in a greater or less improved state) is common to all the world; and requires little or no apprenticeship, or peculiar skill, in the laborer; second, that these people have sacredly kept a pledge to their pastor, and therefore may be again trusted; and third, even this pledge-system, to extend to our manufacturing artisans, so far from deriving a benefit from their emigration; we should injure the parent country; for with their persons, they would not only export their craft, but if success attended first efforts, it would produce numerous followers of the same class; (with strong feelings of past sufferings brooding in their minds,) who, eventually, might have weight enough in the scale of jealousy and democracy, to exclude English manufactures from the United States; and thus, with our best operative talent, endeavor to monopolize to themselves, the benefits of commerce, as well as of agriculture.

But we come, here, to their conclusion of the pamphlet—and they furnish it in *emphatic capitals*. And if any thing can furnish evidence, that this Society rely with confidence upon the cordial sympathy and support of every crowned head, and potentate in Europe, their language here has furnished it. It runneth thus:

"The co-operation of other European nations in promoting the objects of this Society, is most desirable; particularly of those possessing a redundant population; and who, like ourselves, are anxious to find a foreign market for the productions of their own country." And this is followed by a note: "The western districts may be said to have a particular claim to the patronage of France, as it was under their former sovereignty, that their vast resources, and facility of connexion between the northern lakes, and the first navigable tributaries of the Mississippi, were discov-

ered by those enterprizing and amiable French Jesuit missionaries, Hennepin and La Salle. As to Belgium and Germany, it is almost useless to call on them for greater support than is already furnished by the mass of Catholic population, daily flowing from these kingdoms, into the fertile west! In proof of this, St. Louis, risen up, as it were but yesterday, in the heart of this country, now (in 1842,) boasts of more than thirty thousand inhabitants; twelve thousand of which, are German, Belgian, French, and Irish Catholics; mainly attracted by the system of education, afforded by the Belgian Jesuits, who have not only been the means of establishing a magnificent cathedral in this city, but also a "Jesuit college," now classed so high in affording instruction; that beyond the commendations universally bestowed on its internal arrangements, its rules may be almost said to hold out the best model for diffusing knowledge through the West!"

Our invitation is especially applicable to Belgium, France, and a large portion of Germany. They contain a considerable population; and, a priesthood, in the rural districts, like that of Ireland; possessing, fully, the confidence and the affections of the people. These countries, with the exception of France, have no colonies of their own; a fact, which should act as an additional reason, for their cordial co-operation. They have all, luxurious produce, and manufactured articles to export; and though grain may not be with them, as with us, an object of barter; they may, after depositing their emigrants, and exports; always find a profitable re-loading, at New Orleans, Philadelphia, New York, or any other port."

We here, only add, in conclusion — *that we have now performed our duty to God*, and our fellow countrymen; with respect to this document of the "Roman Catholic Emigration Society." It well illustrates many traits in the character of this "*Man of Sin*." On that account it is, that we have here, in the foregoing paragraphs, exhibited its great

and leading features; that our readers may become acquainted with it. It merits the *earnest* perusal of all degenerated Puritans, and Republicans; yes! of every well wisher, to American Protestants; as we, have not the remnant of a doubt, but that the "*leaven*," which this *devilish missile* contains, according to an irreversible law, "will leaven the whole lump." "We speak as unto wise men; judge ye what we say." And now, may the Lord, have mercy upon us; and be our buckler, our shield, and our deliverance — and to his Name be all the glory, Amen.

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## SERMON VIII.

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### PROVERBS XXVI, 4—5.

ANSWER NOT A FOOL ACCORDING TO HIS FOLLY, LEST THOU ALSO BE LIKE HIM. ANSWER A FOOL ACCORDING TO HIS FOLLY, LEST HE BE WISE IN HIS OWN CONCEIT.

READER:—The prohibition contained in the first verse of our text, needs little explanation. It plainly forbids our encouraging or countenancing, by our words or actions, the follies or reprehensible conduct of the fool in question, as we shall thereby let ourselves down to his mean, pitiful, and contemptible level. The *famous* character here referred to, is always supposed, of course, to possess an item or so, of common sense; that he is, in a measure, however small, capable of acting agreeably to the dictates of enlightened reason; or the injunction itself, would be without foundation. In our second verse, we are enjoined by the Highest Authority, in one way or another, when we witness the improprieties and follies of fools, to administer salutary and effectual rebuke—making the fool or fools, conscious and ashamed of their conduct—showing them, in the most pointed manner, that they deserve the appellation and condemnation of “Bible fools.”

We have just said, such rebuke is to be administered in one way or another. The Preacher has left this point, the *modus operandi*, to the discretion and choice of the Chris-

tian teacher, whose duty it becomes to administer rebuke to such fools. He may adopt a solemn, plain-speeched manner; or, if the subject or subjects of rebuke, have a due degree of intelligence, he may adopt the style of satire, and the most caustic irony. Either of these modes is most clearly evangelical.

These points, then, in relation to the manner of our treatment of fools, being settled and made plain to the understanding of any wayfaring man, woman or child, a moment's reflection suggests to us the idea, that we should here avail ourselves of another declaration of the preacher, while contemplating the exciting and ludicrous, yet humiliating subject of the "folly of fools," which, evidently was designed to go always in company with our text, "To everything there is a season, and a time for every purpose under the heaven. A time to laugh."

Now, it must be universally admitted, that in the illustration of these texts, we are not necessarily compelled to be highly theological, in the technical sense; for all readers are aware, that the celestial steamboats and railroads of our day, have brought us learned and ponderous scientific journals in theology, almost as luminous and valuable as infidelity or loco focoism itself has ever produced! Nor yet do the texts compel us to be exclusively religious; and why should we? We have religious magazines for all kinds of devotion; and all kinds of practice; and of all sizes; and multiplied beyond arithmetical computation — for the family — for the mother — for the child — for the youth — and, perhaps, for uncles and aunts; though we dare not affirm here, that there is any yet for fathers. And we have but just now received a Bible for the "cottage." Nor, again, do our texts oblige us to occupy your time, reader, with any one class of subjects to be laughed at; there are already at your doors, if not in your possession, sermons enough, and many of them just good enough, fresh from the new school mint, which all, but downright religious

loco focus, consider as fit only for derision; yet, you will, we humbly trust, arrive at a tolerably correct understanding and comprehension of our texts, should we not give our opinion concerning either of those very lacrymose and medicinal productions. Our sermon will be simply a sermon exactly adapted to produce oral illustrations; as we shall state facts as they appear on record, concerning some of our interests and affections, and habits and passions; with but very little connected with our duties as rational men, or as being under the least obligation, in these times, to recognize any authority, whatever, as the true standard of either evangelical faith or practice. We shall, however, give a transient glance at Politics, Ethics, Medicine, Literature, Religion, and the diverse humbugs of the times, which one finds in company with them, in every city and town in Christendom. We should, indeed, be inexcusable, did we not do this; our New Haven oracle, and his god-father, the great Dr. Wind-of-Doctrine—the semi-compound of all modernism, and summit of the most stupendous consistancy; being, in himself, independently of all mundane beings, every religious sailor's compass-boxer—the religious Pandora of the last thirty years; who declared, recently, that, sink or swim, survive or perish, he should return from New England, and continue to fight the devil in the west. Yes, these sublime authorities now boast, and have published their boast, that, within the last twenty years; (we use thier words) — "The intellectual character of man is changed;" and they give this gravely; and plead the fact, as a reason why we should all teach and believe according to their wind-of-doctrine system. And here we come full-butt at the secret of our texts, viz: the father of lying oracles, has induced even these educated Puritans, finally to confess the truth, that they themselves are fools; without having undergone, to our knowledge, any of the processes of transubstantiation, or transcendentalism in the popular phrenological and physiological use of those terms; and that all

around them are fools; and such are the very characters to whom Solomon refers in our text, as being in their very natures, ridiculous; and, therefore, always furnishing us with matter worthy of laughter. You see, then, Christian reader, that we should be inexcusable, were we to attempt to illustrate our texts, by giving any view of the ecclesiastical or civil history of the "Peaquods, or Mohegans, or witches," even of New England; we could not do justice to the lives and characters of their distinguished individuals. We must also omit various and curious topics, in their jurisprudence and legislation; each of which might furnish matter, here and there, and a time, too, to laugh; but these topics, we candidly admit, should be discussed independently of polemics and party politics; and with reference, indeed, to established principles of economical and political science, after the style of our Washingtons, our Franklins, our Adamsses, our Edwardsses, and our Dwights, and our Masons, whose writings we consider worthy letters of gold in plates of silver, as long as good sense, literature, good morals, and orthodox religion exist among men.

Pardon this digression. We know our text says, we have "a time to laugh," and, surely, this is a proper occasion to indulge in such a sensation. Why, we were furnished, no longer ago than last winter, by Mr. Secretary Woodbury, in the Odeon, at Boston, according to his reporters, with irrefragable proof, that, "society is to make progress in improvement, hereafter, as it has done heretofore!" The position was advanced by him, and established beyond the possibility of refutation, that the "arts and sciences, [and we suppose, sublime humbugs of professed improvements] will continue to advance, so long as the world shall stand!" He made it clear as light itself, that, "everything here, was once in its infancy; that the world itself, is only a cradle;" and, as illustrative of these sage positions, his audience were called upon to "see acorns spring into oaks, and eggs into eagles!" Yes, he furnished

the extraordinary intelligence, that "the compass, which now directs the noble ship, [except, you know, reader, she stay at home, or be lost,] over every sea, was once a piece of merely magnetised steel, stuck into a straw, and supported in a bowl of water!" And he, at that time, also furnished the intelligence, that the "art of painting, had its beginning upon some uncouth drawings upon a village sign; [somewhere, we suppose, in the State of New Hampshire;] "that sculpture once aspired no higher than to chisel out a weathercock, to be placed on a pole, to show the variableness of the wind!" Verily, that hearer of his, on that occasion, who did not improve such an opportunity to laugh, must have been a fool indeed.

But we have not yet related half the news of that semi-comico-lachrymose scene. "The Secretary stood alone," "in shape and gesture proudly eminent;" and informed his audience, that "empires have fallen;" but very happily for those born since their fall, they have arisen again, and actually advanced in improvement; that "while one horse has died, another more beautiful one had arisen; and though one sheep had gone away, another had come, with a finer fleece upon her back." And just so it is, said the Secretary, (according to his faithful reporters,) there is a gradual improvement in everything! Particularly, during the last eighteen hundred years, the Gospel had been a powerful instrument in civilizing the world. And printing, O! yes, indeed, "printing had been a great means in diffusing light through the gloomy mass of mind!" \*

Reader, were not these extraordinary items of intelli-

\*"Yes," replied a gentleman, catching the spirit of his "learned" quondam friend, the Secretary, (that, however, was before he sold himself for a passage in the car of Jackson,) "Yes, sir, you are right, as to the wonderful influence of the press; particularly in *Boston*, in pouring light into the most gloomy 'mass of mind.' Such has been its influence here, that all the animals in the Boston menagerie, under the tuition of that old 'type-setting goat'—Buckingham, have, within the last twenty-five years, become scholars; many have become editors!!! And we have heard it said, that 'three mules' now edit a large weekly paper, very satisfactorily to their readers! You cannot praise the Buckingham menagerie too highly."

gence? And, is it not a most mysterious matter, how our Secretary obtained such a knowledge of them? And does he not richly merit the falling mantle of his master, *Jackson*, for giving so vast a fund of instruction, in only one evening, to the ignorant and illiterate citizens of Boston?

Again: who can repress laughter, on receiving the intelligence, that the facilities for acquiring knowledge, are soon to be ineffably increased, by a new celestial rail road? This project is said to have been originated (and to be now almost completed,) by characters famed for maxims of wisdom, and the most sublimated virtues! Men of as profound spirituality, and as lofty aims, as the sagest philosophers of old. These high encomiums will appear to every reader, perfectly sustained, when we have given their names, as furnished by the Mail. We have already named the great Dr. Wind-of-Doctrine, one of the sponsors to the New Haven oracle, and who is said to be a leading character in the "celestial rail road company;" and with him, and the New Haven oracle, are said to be associated the Rev. Mr. Shallow-deep, the perfectionist of the three gender "Oberlin Institute," Ohio; the Rev. Mr. Stumble-at-Truth, the famous "note-taker" in Philadelphia; that fine old character, the Rev. Mr. This-to-Day, who expects shortly to resign his pulpit to the Rev. Mr. That-to-Morrow; together with the Rev. Mr. Bewilderment, and the Rev. Mr. Clog-the-Spirit; yes, all these, it is veritably said, are engaged in the work of manufacturing steam for the car!!! And that Christian who hears such news, will, we think, certainly be at no loss as to the meaning of Solomon, in our text, "There is a time to laugh." But, merriment apart. Let no man charge us with either a want of Christian ingenuousness, or evangelical, Puritanic Orthodoxy.

To prove to our readers, that our ingenuousness, and benevolence, (where not met by the *frost of heresy*,) *have no winter in them*, we will conclude our sermon, on this sub-

ject of "the folly of fools," with a very different air; and which we some years since called, the "*Vindication of fools.*"

Well, the folly of "fools" is the subject of our sermon. We cannot tell, what you, reader, and most men think of it; but

"For our single self, we'd as lief not be,  
As live to be in awe of such a thing"

as folly. We very well remember, that our long since sainted parents often compelled us, in early life, to read the "Proverbs of Solomon;" and we greatly wondered, why so good, and wise and great a man, as he was, should seem so inimical towards "fools;" as in our view, at that period of life, there could not be found more than one, or two, in the world. And though advancing life, experience and observation, have since corrected our mistake, as to the number, of this fraternity; yet, to this hour, we are often compelled to ask why it is, that not only Solomon, but all generations, have been so implacably set against "fools;" as it is as capable of demonstration, as any problem in mathematics, that "fools" are the great staple of the human family; and after all, are the works of God, as well as wiser men. Indeed, of the mass of mankind, the larger portion, are "fools" from head to foot—and the rest, differ only, in having their folly variegated, by an occasional vein of wisdom; hardly more than sufficient, however, for preventing themselves from burning their fingers! And even this, is often of that bastard sort, which is more appropriately designated by the name of cunning. Even the wisest, of mankind, pay their due tribute at the shrine of folly, exhibit occasional specimens of it, which of course, set the duller souls staring, by its exaggerated absurdity! Happy, indeed, is it for them, that this is the case; for, without some such protecting infirmity, they would be put out of all relation to their fellow creatures. Such faultless beings, would be as much dis-

placed in the degenerated society of our times, as a hare in a kennel of hounds, or a sheep in a den of wolves.

Folly, ever since the "Fall," is the rule of Nature; and wisdom, but an exception; and to complain of it, is to complain that you, yourself, are a man. The outcry against folly, is a mere rebellion against Heaven. It shows an utter want of self knowledge, or, a contemptible affectation.

In one word, it is no better than sheer cant, and ought, like all other cant, to be put down by general denunciation. Providence makes nothing in vain, and the bare fact of this multiplicity of "fools," should lead, by the shortest route, to a conviction, that they are a very useful, and therefore a very respectable class of personages. Those persons however, who are duly versed in the philosophy of human life, will find it not difficult to acknowledge, (*sub rosa*) be it understood, that the whole scheme or system of human society and intercourse, is built, on the folly of mankind; and that two grains more of common sense, in the composition of the human animal, would beyond all question have ruined the entire concern; that is, would have rendered the physical organization of the species, unfitted for the world it inhabits. The whole state and condition of civilized society, at least, is built upon the single relation of folly to dupery; and unless we were mad enough to desire, with Jean Jacques, a return to simple savagery; (which indeed is evinced by a great mass of the whisker and mustachio raisers among us,) we must look with complacency upon this "*sine qua non*" of the social system. The exclusive end of all government, is but a sort of game-law, to keep "fools" (under pretext of protecting them from the inroads of unlicensed knaves) in a reserve for the *batus*, of the regular sportsmen. A community of sheer rogues, would destroy itself; like two millstones moving without the intervention of a material to be ground. A nation of "fools," would be devoured by their neighbors; but a society, compounded of the two, with a proper intermixture



of those who are, in their own persons, an happy mixture of both, is admirably qualified for the maintenance of social order, and the relations of civilized life. Folly is therefore, the ultimate cause of all that is brilliant and elevated in social polity, in the present system. Without "fools," we should have neither Presidents, nor successful demagogues, nor monarchs, nor Popes, nor cardinals, nor bishops, nor priests of the Oracle, nor judges, nor generals, nor even ministers of the Gospel. Were there no fools, we should have no mayors, aldermen, nor constables, nor police magistrates; or at least, if any such things existed, they would be constituted so differently from those, which at present bear the name, that they would no longer be worthy of it. They would be completely stripped of all the sublime and beautiful in which they now bask and rejoice; and many a dwelling house and drawing room, and the polished pillars in many of our citadels, would be divested of the better part of their gilding and ornaments. There would be no sinecures, and pensions, no revolutionary grants, no state governors; nothing, in short, to distinguish men from the beasts of the field. This, therefore, is the very touchstone of political science; and yet men go on, abusing the blockheads and dolts, as if they were a superfluity in nature, and a let, and an hindrance to the public at large. But the matter does not stop here — banish folly from the intellectual sphere, and the greater part of even the honestest callings must cease, and be abandoned. The world would become little better than one vast tub of Diogenes; and its population would be as unaccommodated and as idle as the Hindoos or Hottentots.

If the simple desire of fencing out the elements alone, presided over the choice of our habiliments, and nothing were granted to the folly of ostentation, what would become of ninety-nine in the hundred, of your tailors; ah! and your enchanting milliners; and your mantaunmakers? The folly of vanity alone, renders these trades lucrative

employments to many worthy citizens; and without vanity and folly, the most worthy among them, would soon pine in the same hopeless obscurity as the vilest country botch. How little of the twenty yards of silk, which your wife, or daughter, assures you are indispensable for the framing of a decent evening levee-dress, in Washington, belong to wisdom and propriety? and how much is dedicated under the names of *gigots volans a dant*, ruches, and furbelos, to the service of folly? How little of the stupendous and complicated piece of architecture, called a bonnet, or ladies hat, depends upon the capacity of the head that bears it? The helmet of the castle of Otranto, is but a type of its marvellous disproportion! Like the interior of St. Peter's at Rome, the first aspect of it overwhelms the spectator with a deep sense of awe; and impresses him with as full a conviction as death itself, of the microcosm of man!

With respect to another great essential of life — the eating and drinking, folly is no less predominant. Not that we are insensible to the advantages of good cookery, or disposed to sit down the labors of our best hosts, as among the vanities of life. On the contrary, we believe, most stubbornly, in the truth of that "proverb" which teaches, that when God gave to man the fruits of the earth, and the inhabitants of the three elements, to make out a dinner, the *devil*, with a corresponding malice, dragged into upper air that quintessential spoil-sport, a *bad cook*. "He who does not mind his belly," (said Dr. JOHNSON, the Magnus Apollo, of all Church and State, maxim-mongers, and moralists,) "will hardly mind any thing" — and he once replied to a frivolous Lady, who teased him with the question — "Dr. will you not take a piece of this or that, or any other kind of pie?" "Yes, madam, any kind of pie but a Magpie." To be indifferent to what one eats, is not to know right from wrong; and is one of the few species of folly which is bad in itself; and deserving of universal vituper-

ation. We speak not here of the essentials of a good table, but of those numerous inventions for pleasing the eye, at the expense of the stomach — those numerous articles which feed nothing but the pride and vanity of the ostentatious owner. Of the hundreds of articles, which go to the set-out of a formal dinner-table among the nobility, in Baltimore or Washington, and which occupy the entire morning of a butler, and a pantry-boy to display; how few, how very few, administer to the real comfort of the meal? Yet, were these not in demand, an host of industrious persons would be instantly thrown out of employment. In another view, it would be a sore day for the tobacconist, if mankind were given only to the use of a cigar, a pinch of black-guard, or a quid of his pig-tail. Drive out folly with her ruinous extravagances, and many a poor tradesman would starve. Again, the kindred shop of the perfumer, affords another illustration of the same vanity. It is not the necessaries, the Windsor soap and the tooth brush, that enables the shop keeper to drive his coach and to sport his villa. These displays he owes to the essences, and the cosmetics which are dedicated to the service of folly; together with the gold and silver necessaries, externally about his lions, that are any thing but necessary, to the *beau*, who cannot travel a step without them. But we may be called ungenerous, if we push this matter further. That reader, must be far beyond the average folly, which is the subject of our sermon, who cannot draw a general conclusion, from the foregoing particulars, and satisfy himself, that COMMERCE itself, would cease, with the existence of fools; and consequently, that they are of the last necessity, in that complex, which is the pride, boast, and prosperity of the summary of all perfection — the model of all civilization, the type of all morality, in the opinion of that profligate wretch, Dickens; Old England, or the sect of Shaking Quakers! But the utility of fools, after all that we have said, remains yet to be described. To the various

departments of literature, science, medicine and religion, we must resort, for the mystery of mysteries, or the superlatives of human folly. We, however know, and so do all the intelligent booksellers of the world, that "fools" are the best and principal customers of the trade. Without "fools" there would be no fashionable watering places; there would be no circulating libraries worth mentioning; and without circulating libraries there would be no fashionable novels, no light poetry, no squibs, no autobiography — and tell it not in Gotham, no *reviews and magazines*! And without all these, there would be no authors nor booksellers! most miserable times, indeed! Soberly, the handsomest and the best books, in the booksellers sense of the word, are got up, expressly for the "fools!" Without the aid of "fools," both as purchasers and as authors too, there would be no embroiling of the sciences — no factions in literature — no party politics — no angry polemics — no cantism: — yes, no animal magnetism — no phrenological sputterers — and no eternal disputes about the currency — and our paper makers might stop their mill-wheels — and all our *press-men*, might immediately place themselves under the command of some Lieutenant, who is expected shortly to be drumming up recruits, to go and die most gloriously with him, either in Texas, or Mexico.

Without foolish authors, criticism would starve — there would be nothing to sustain it — and we should only have, at most, a blue or yellow octavo called for, once, or so in a century. And, another, more interesting and affecting consideration still — were there no "fools," the majority of our journalists would be reduced to perfect misery, if not to total ruin. There would be no leading articles! viz: no exciting slanders — no long columns, concerning captivating swindlers, and interesting cut-throats! No slang descriptions of the beastly chivalry of horse-racing!! Were there no "fools," we should have to forego the exquisite pleasure of perusing canting narratives of many marvelous fetes;

and most enwrapturing gossipings, and pratings of the whereabouts of our neighbors infants, and wives!!! Were there no fools, that *sickly* "MARLBORO HOTEL," in Boston, with all its charms, would never have been sustained but one day, though under the superintendence of one of the most beautiful whiskered *pinks* of the "Order of the Garter." It will not be satisfied, to provide a public dinner, for fifty, or a hundred intelligent persons, unless it be allowed to prate its "*great-great-grand-father's heterodox grace*" over the articles, which it will then proceed to serve out to the guests, in its apron and shirt-sleeves!!! Were there no fools, we should have none of the daily descriptions of boating parties — of rail car parties — nor of poney parties! Yes, indeed, were there no fools, we never should have heard of any such starched, significant things, as "lords and ladies in waiting," and of "ladies of the domestic circle!"

But here let us take a view of another department, which illustrates, most strikingly, the importance of the existence of fools. Without such a class of personages, we should have none of the myriads of advertisements which adorn our journals; there would be no poetic advocacy of lottery tickets, (legalized gambling) nor of that charming monomania, tee-total abstinence," which, however, Paul, we here recollect, says, "it has indeed a show of wisdom in will-worship, and humility, and neglecting of the body;" but is mere fleshly wisdom, and a disgrace to its adherents, as his language should be read and understood by all. Were there no fools and no advertisements, we never should have read any phrenological, nor even surgical moralizing about the morning of life, and the delusions of passions; and were there no fools, there never would have been any such extatic conjunctions as the marriages of young gentlemen, with ladies old enough to have been their mothers!

Again: were there no advertisements, nor fools, we should

have had no notices of regular tradesmen leaving off business, nor of the hows and manner in which we can save full fifty per cent. in the purchase of calicos! This multiplicity of advertisements, in our "dailies," proves to demonstration, that Americans have become as great fools, under the sun, as even the English have been called; but still, we ask, are we not, according to the estimate of all our wise heretics and demagogues, the most prosperous of people? What farther proof can be required, to show the superlative advantages of being a noble generation of fools? But, farther: if we look abroad, into foreign countries, we shall perceive that an adequate supply of fools, is highly important, in a political sense, as furnishing the raw materials for armies, on such emergencies as often occur. In England, and particularly throughout Europe, fools are necessary, to constitute their standing armies, which often seem to be urgently necessary to society, as the first elements of their systems of government. Poverty and gin, heretofore, we know, have gone far, in raising the necessary complement of common soldiers, to be shot at, or knocked on the head, for the honor of monarchy; for the *Princely* stipend of six pence per diem; yet, we think it would have been difficult in such cases, to have persuaded wise men, of comfortable fortunes, to have thus forgone their ease, and independence, and to risk their capital, in commissions, and often changed accoutrements, for the mere pleasure of strutting about in laced clothes, and fur caps, like our sucking lieutenants and midshipmen! Indeed, it is clear, that in those countries, in such emergencies, nothing could have been accomplished, without the direct agency of fools.

But leaving politics, for the while — we here turn and come nearer home, for illustration of our important subject. The multiplicity of "fools," is the joyful occasion, as even every *charlatan* knows, of the present flourishing condition of the practice of *Physic*, in all civilized countries; and in no place, state, or province, is it more so, than

in this state of Maryland; and in no city more than in this of Baltimore. (A large portion of this sermon, reader; was gotton up, and first preached, several years since, at the request of the learned and celebrated, late Dr. Nathaniel Potter; one of the founders, and for a great part of the time, a "Dean, and Professor of Theory, and Practice of Medicine, in the University of Maryland." Yes, to the folly of mankind, (and we here speak in the spirit of pure philanthropy and philosophy, as we were in early life, made familiar with the Theory and Practice of Medicine, in its various aspects, and operations) medicine is indebted at once, for more than half the diseases on which it operates; and for all the fame of its principal remedies. We look, upon a well stored apothecary's shop, as a *standing monument of human credulity and imbecility*; yes, the blue and pink bottle, in its illuminated window; are with us like a *pharos*, shining over the sunken rocks of the owner's shallow qualifications! Among the rich variety of its accumulated disgusts, there are at most, not generally more than some half dozen drugs, which skill, peradventure, can turn to valuable account; the rest, are never better, than the innocuous instruments of "*fool*" catching. Too often, they are either positively, or negatively *poisonous*; at least, when in the hands of that Thomsonian, and Legislative empiricism, which of late, has striven to set regular Colleges, Professors, and learned corporations at defiance! \* We do not intend to state, however, that the *worst quacks*, are always to be found, among men of no regular diplomas; or among those, who disguise the implements, and ingredients of their trade, beneath the mystery of some *stamp*. No two things, can be more distinct, than the *trade*, and the worthy *profession* of Physic. The qualified Pro-

\* Even the "*loco foco Legislature*" of Maryland, expelled the founders and approved Professors, from their University, and placed in their vacated chairs, a set of young, green, mere mutton heads, when compared with the rightful occupants, and thus ruined the only ornament of the kind, they had in the State.

fessor, administers, correctly, to the maladies of his patient ; but the trader, or charletan, to his passions. The Professor acquires his competent skill, by anatomizing the dead ; while the trader, or charletan, thrives only, by cutting down all the living he can allure within his power ! If to flattery and to slander he adds a delusive dash of hypocrisy, and can prove his competence in medicine, by his skill in "culling simples ;" we mean, repeating scraps in Theology, his fortunes are made. Yes, believe it, the "fools," the million, fall to his share ; and of course he thrives — while our learned Professor, in the possession only of the patronage of wise men, who generally need but little medical aid, starves by inches, upon their limited custom ; and sometimes dies, in disappointment. Thus much, we have honestly preached, on the importance of "fools," in the successful practice of medicine.

But, let us look at them a moment, in relation to law. But, reader, you will respond, "why mention law? Its expenses, surely, are too enormous, for ordinary indulgence." We know it ; yet, occasionally, cases do arise, in which a wise man, (whom oppression, beyond a certain extent, makes justly mad, according to Holy Writ,) must resort to it. But still, generally speaking, it is only the very greatest of fools, which rush into the labyrinths of the law. And, indeed, law, we think, has become little more than another name for gaming ; and hence, as throwing dice is certainly the gayest mode of trusting to chance, this may, ere long, supersede law, altogether ! Again, the utility of fools, in a different view from that we have above taken of it in politics, is unbounded. Without their general interposition between the rogues that lead factions, the latter would come into such close contact, that all questions in dispute, would be settled, one way or other, without any delay ; and thus the world at least, would lose the amusement of a protracted struggle. And farther, without the particular intervention of fools, to do the dirty work of



politics, and to hazzard measures of which the most bare-faced villiany would be ashamed, policy would be cut off from half its best means; and from all the applause which often attends a successful stroke. We all know, that this class of persons rush in, where wise men fear to go; and are, therefore especially formed, by nature, for fulfilling the honorable functions of a *cats-paw*. Considering therefore, the boundless advantages of folly, and the corresponding bounty of Providence, in keeping up the stock of “fools;” it may readily be pre-supposed, that their condition is by no means without its comforts; and the fact corresponds with the presumption. There is no one in life, so perfectly satisfied, as your thorough “fool.” It is the miserable prerogative of reason, to bring us acquainted with the vast variety of our miseries; and with the empty nothingness of the objects, on which preposterous humanity fixes its desires. The highest flight of human wisdom, is to lash the mind to a stoical patience of suffering; and, by bringing a conviction of the realities of life — of their necessity — and of their inevitability to screw our courage up to the sticking place; and inspire us with only a tolerable resignation. The “fool,” on the contrary, sees nothing of all this.

And, said the Greek tragedian, “Folly makes the sweetest life, and of all evils, is the least painful;” and Champfort justly remarks, “that Nature, in pity, relieves us from the load of existience, when the passions cease to blind us to the evils by which life is surrounded.” Who ever heard of a “fool” committing suicide? or staining himself with any of the greater crimes, which originate from intensity of feeling? The French, before the revolution, had an exalted, but a false, idea of the philosophy of the English; and that fact justified another of their prejudices respecting the tendency of the English to melancholy. However, good it may be, to be merry and wise, the union of the two, is, by no means so easy to effect. The Quakers, are cer-

tainly noticeable, for their sense and practice, of a safe taciturnity; yet, as we have before intimated, no wise man will deny, that as a community, they are the *muzziest mortals* in existence. Our man of wit, or sense, laughs, only when he has just cause — but the "fool" laughs at every thing — at any thing — at nothing. Our English ancestors, whose wisdom is proverbial, and is never called in question but by Jacobins and *stark-fool innovators*, were thrown upon professional "fools" or jesters, for their meriment. They were too grave and staid a race, to venture upon a laugh of their own raising; whereas, we, their descendants, who are too silly, as has been abundantly proved by facts, to stir a step with safety and honor, without closely following them; yet, keep up the circulation of the blood, by ceaseless laughing at our own jokes, and the absurdities of our neighbors. It surely then, is a most merciful dispensation of Providence, that multiplies "fools," and confines within the narrowest limits, those who must *either burst with indignation*, at triumphant villany, or pine in a state of atrophy, at the aspect of human misery! The upholding of folly, is therefore in itself a virtue, as the denouncing it is a treason against Nature, and a sedition against the Legislature of Maryland! He who disapproves of the edicts of the Legislature against the *Regents Faculty of the University of Maryland*, of course cannot love the Legislature — he is therefore guilty of treason — and he who jests at the professed patriotism of Jackson and Tyler vetoes, which have produced nought but misery; or who execrates the hypocrisy of Jesuitical professions of honesty, and purity, is of course, on the high road either to political proscription, or downright atheism! To despise the scores of spurious teachers, many of whom you may find in your own city, utterly unfit for the business of teaching in any literary department — would be an outrage upon the feelings of the majority of this community. To do this, would be as wicked, with your unconscionable

"fools," as to advocate the Constitution in favor of the rightful occupants of the chairs of the University! To laugh at the spuriousness, and to denounce the system of New Divinity-mongers, is to level yourself with the French banditti.

The accommodating spirit of folly, is also observable from the fact, *that the greatest geniuses*, are glad to take occasional refuge in foolery. It is also particularly worthy of remark, that the rich and noble, who, certainly, upon the principle of foolery, *can command* their company; seldom surround themselves with associates of distinguished intellectual powers; but give a marked preference to those least able to set the Chesapeake on fire. If, at any time, from a misplaced vanity, an individual among them, seems ambitious of appearing clever, himself, (as it is, sometimes, no doubt, elegantly called,) and seeks to open his table to the lettered, the scientific, and the deep thinker; even his choice more frequently stumbles upon some literary coxcomb, or stammering blue stocking pretender; or some wholesale dealer in solemn plausibilities, or worthy block-head; whose accidental acquirements, serve only to render his native folly more saliently conspicuous! And therefore, he who would get on, in the world of folly, must sedulously hide from it his superiority.

The man of merit, who makes an open display of his abilities, is, from the simple fact of acknowledged superiority, distrusted by the fools, and hated. Even the fools know he must be dissatisfied; and therefore all the old and approved faculty, in the Universities of Maryland, were dangerous men! Again: it is true, that it has not been the dull and imbecile, that have caused any of the convulsions and revolutions recorded in history, but that sect, hated of the gods, and the million—the philosophers. Their knowledge, with the fools, is disaffection; and their science, infidelity! Had there been no geniuses in France, in favor of liberty, Europe would not have groaned under

the ambition of a Bonaparte; and that nation of fools, the French, might have enjoyed the Bourbon monarchy, to this hour. It is not, then, in the least wonderful, that all the wisest governments lay themselves deliberately out, for captivating and securing the good graces of fools; and to give an illustration in our own, a Jackson or Van Buren, could never have reached the presidential chair, but through the agency of fools. For the benefit of fools, indeed, the most pompous ceremonies have been performed — the most expensive feasts served up; yes, for securing the suffrages of the fools, speeches of the idol of the day, have been most laboriously conned by heart. Numberless gazettes, also, have been published; ribbands, and medals, and sets of plate, multiplied; and state-trumpeters hired — for the especial entertainment of fools. If none but wise and honest persons were to be consulted, there would be no occasion for long and late debates; no tedious and disgusting clashings of members of Congress; nor even the usual six months' outrageously expensive farce of a sitting of our Congress. The "*sic volo, sic jubeo*," of any military chieftain, would answer all the purposes of government; as the same idea does, when you talk, since Jackson came into office, about having a responsible cabinet. What, we ask, indeed, is diplomacy itself, and the whole code of international law, but a deferential sacrifice to the folly of mankind? This consideration contains the philosophy of Oxenstiern's celebrated axiom; and satisfactorily explains why fools, in general, make the most popular Popes, Cardinals, Bishops, and civil magistrates and teachers. They sympathize with the public for whom they act — are birds of similar feather; and they, instinctively, hit upon the measures that are suited to the intellectual calibre of the million. They never, by the brilliancy of their conceptions, disturb the settled order of things in their dead sea; nor by putting their fellows upon the drudgery of thinking, disturb their digestion; and thus force them upon this most

disagreeable, to them, of the functions of life — *thinking* ! The most stupid and foolish king, that ever sat on the British throne, (viz. James,) maintained his empire in peace, for a long series of years; and laid the foundation for that national development, or, we would say, rendered necessary, that resurrection that followed; and thus paved the way for England to take a stand with the first class of nations; whilst the knowing monarchs or emperors of that day — the Fredericks, the Louis the fourteenths — the Francisises — and the Charles the fifths, imbrued their hands, incessantly, in the blood of their fellow creatures, and made misery for their subjects!!!

But, reader, notwithstanding this our advocacy and vindication of fools, we are wearied and disgusted with the greatness of their folly, and must here come to a close. For all must perceive, that if what we have, in sheer *Irony*, preached, in the foregoing sermon, be true; the following Inference is the only legitimate one, which an Evangelical, orthodox Christian, can draw, viz: if we are not too wise — if we are really more worthy of the society of India, or China, or the Hottentots, or the Malays, than of that which is civilized and somewhat moral and refined — we may set ourselves down as among the most highly privileged orders. We may hold our head at the highest, and set ourselves unblushingly, in the high places; and laugh to scorn, as honest fools should do, every one who presumes on any intellectual superiority; and who has the insolent pretensions to think himself better, because he is wiser than his neighbors, and has got the start of the age in which he lives. We may decry talents, and science, and orthodox religion, hardily; neglect genius superciliously; put our "veto" upon all attempts at illumination; crush all chartered universities; and vote consistency and constitutional legislation, a stab in the breast, at noon-day! Yes, and above all, but finishing the climax, as far as our interest and patronage extend, be sure to shut out from pre-

ferment, all manner of persons who are so unfitted for place or distinction, as our Chief Magistrate, or teachers, in either of the departments of Literature, Science, Medicine, Politics, or Religion, as not either to be, or at least, who do not affect to be *downright*—*God-accursed* fools! And then, we will give you time, until doomsday, to chant that most mellifluous doxology:

"What mighty difference, can there be,  
'Twixt tweedledum and tweedledee?  
Our Yackkoop's got his fiddle home,  
And we shall have a glorious bee!!!"

Amen and Amen.

## SERMON IX.

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JOB XXXII, 10.

I ALSO WILL SHOW MY OPINION.

READER:—The “Book of Job,” has always been considered, as one of the most interesting and wonderful portions of the “Sacred Scriptures.” The allegory which it presents, in the character and condition—the prosperity and adversity—the almost total annihilation, and the resuscitation of this ancient “*Man of God*,” seems to us, to have been designed, among other things, particularly, for the trial of opinions; all of which however, respect one and the same all-important subject—the Sovereignty of God, in all the acts and affairs of the universe. In the book itself, we are furnished, in a direct regard to this point,—with the opinion of *Job*—with the opinion of his *wife*—with the opinion of his “three friends;” and with the opinion of “*Elihu*.” And since those days, we have been furnished with the opinions, on the same subject, of many learned annotators and commentators; with the opinions of Biblical critics—Biblical linguists—and Biblical exegeticians. And we continue to be furnished, from month to month, from week to week, and from day to day, with the novel notions, opinions, conjectures and guesses, of the *wise* men, of this “perverse and adulterous generation.” That there should appear to be a great discrepancy in the

opinions of such a variety of characters, is naturally to have been expected. But it is not our object, nor our duty, on this occasion, to examine this variety of opinions; and we therefore, leave such an examination, to be performed, at their leisure, by our readers. Our object, indeed, in giving out this clause for our text, was principally, to awaken interest in the public mind, and a desire to know what our opinion is, which of course, it will be expected we should give, in the summing up and conclusion of "the whole matter," of this volume of "*Things New and Old.*" The materials of which it is composed, merit the earnest perusal of every intelligent christian not only, but every member of the Protestant communion in christendom.

And for our accommodation, in these circumstances, reader, we have selected, and design, by "the grace of God," to explain and illustrate, the following passages of Holy Writ, viz: The injunction of God's servant, Moses, contained in

DEUTERONOMY XXXII, 7.

REMEMBER THE DAYS OF OLD; CONSIDER THE YEARS OF MANY  
[OR ALL] GENERATIONS; ASK THY FATHER, AND HE WILL SHOW  
THEE; THY ELDERS, AND THEY WILL TELL THEE:

in connection with the declaration of Paul, in

ROMANS VIII, 21, 22.

FOR WE KNOW, THAT THE WHOLE CREATION [THAT IS, THE  
ENTIRE RACE OF FALLEN MAN; WITH THE EARTH ITSELF, IF  
YOU CHOOSE, SYMPATHETICALLY] GROANETH, AND TRAVAILETH  
IN PAIN TOGETHER, TO BE DELIVERED FROM THE BONDAGE  
OF CORRUPTION, INTO THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD.

Reader: — The first part of our text, it is obvious, contains a direct and solemn injunction, to use every means in our power, to become familiarly acquainted with history.



And the second part, by the great Apostle, may be considered as announcing a reason for so doing; that we shall find evidence in history, as well as in the word of God, "that the whole creation groaneth and travaileth in pain together, to be delivered from the bondage of corruption, into the glorious liberty of the children of God." Our partial transposition of the words, has been done, to present the ideas to our readers, evidently intended by Paul, in a more lucid manner, than they are presented in our English translation.

The works of God in his providence, or the history of them, have, by all orthodox divines, been considered as legitimately, a *text*, on which his Word is the *comment*. In Creation and Providence, that is, in history, we ascertain what is done; and in the Holy scriptures—by whom, and why, it is done.

This, therefore, being our settled and abiding opinion, that the history of the "groanings," the convulsions, the "travailing in pain together," the agonizing struggles of our race, since the fall, clearly evinces the sovereignty of God, and the Unity of our race—With such a view, we cannot fail to consider history of the greatest importance.

It will be our object, in the ensuing discourse, to review, in a transient manner, the great and leading features in the history of the convulsions and struggles which have marked the progress of our fallen race. It is no new idea, reader, to us, and to you, that the present is a convulsive and most struggling age. All the political, as well as religious, elements of the world, seem everywhere in motion; and all nations, and individuals, appear busy, either as actors in, or spectators of the fermented and interesting scene. And while new convulsions and struggles, are in progress; old ones are, with the thinking, and truly religious and intelligent class of the community, becoming, in a peculiar manner, the themes of conversation, and of deep and most

interesting research. Yes, christian scholars, of this age, who have leisure, and means, and talents for this investigation, are daily, and hourly, going back to the ancient fields of the convulsions and struggles of their fellow men. They are examining the principles of those convulsions, which gave them birth; noticing the connections of all remarkable events; and some are engaged, from age to age, under God, in writing the lives of the leaders, in those convulsions and struggles. Yes, under the immediate agency and control of the providence of God, all this is done. And who can refuse to rejoice that this is so? that many, even now, are made by Him, to take a deep interest in the past? In this fact, we find all needed encouragement for the future. We have a view of past events, in the history of the convulsions and struggles of by-gone generations, which establishes our faith, in the sentiment, that all the more recent and present ones are for good. But if one and the same cause, as represented in our texts, occasions these convulsions, "Remember the days of old, consider the years of many (all) generations; ask thy father and he will show thee; thy elders and they will tell thee;—For we know, that the whole creation, (with the earth itself, sympathetically) groaneth and travaileth in pain together; to be delivered from the bondage of corruption, into the glorious liberty of the children of God," how, we ask, *ought History to be written, and how ought it to be read?* The object of History, we here see, ought not to be merely the recording of facts. The "whole creation," the world; its ancient, distant, and widely extended climes, and population; with all the varieties of situation and climate; make, when brought together, only one, great whole. Therefore, the events which have occurred in it, and which, under God, are every day evolved, and which will hereafter occur, are all linked together, in one never-to-be-broken, chain. All the past, has had an influence in the produc-

tion of the present state of things. And, the present agencies employed, we may rest assured, are operating *Almightily*, with respect to the future.

Yonder sun, which moves so gloriously in his splendor and magnificence, over the centre of our globe; starting forth, in their season, verdure and foliage, in all the varieties of beauty and luxuriance; and which thus receives in return, the voluntary homage of rejoicing nature, in the myriads of the forms of her productive existence; is the very same glorious orb, which in yonder frozen regions of the poles, only just peeps dimly, and cheerlessly forth, from the extreme horizon; and then seems to hasten away, as though shuddering at the chilling dreariness, which there enshrouds the whole scene. Just so man, in the civilized world, as he here stands forth in his strength and dignity, in his intellectual vigor, and sometimes, moral elevation — the searcher of the earth — the navigator of oceans — the admitted student of the *Seminary* of the entire arc of the sky — is the self-same being — the same in form, in mind, and in his eternal destination; as the poor, creeping, untutored, and ignorant *Indian*; who looks upon the little spot of earth around him, as the whole of creation; upon the ocean, as a something, he knows not what; and extending, he knows not where; and therefore he stands, gazing, with mingled emotions of fear and admiration, as the lights of heaven, alternately rise and set — glow, or fade away.

Yes, man is, and always has been, the same being; whether we contemplate him in his strength and dignity — or in his weakness and degradation — in his knowledge or his ignorance — his highest elevation, or lowest depression — he is, in the light of both history and the Bible, still the same. He is, by an irreversible law, always dependent upon his fellow-man — always exerting an influence upon the events and characters which are to follow — and doing something, either of good, or evil, which will inevitably, affect those who come after him.

We therefore see, reader, that the peculiar object of history, is not merely the recording of facts. Its most interesting agency, in the view which we take of it, is to exhibit the course of man, in his various struggles since the "fall," to rise from "darkness to light" — from a state of barbarism to a state of civilization — and from civilization, to a state of refined, intellectual and moral glory; or, in the language of the apostle, "into the glorious liberty of the children of God." The great utility of history, therefore, is to exhibit the principles which are now governing, and which always have governed man; to hold forth to our view, the end, to which, under God, he has always been aiming; and to point out to us, the course which he must pursue, in order to approach that end. Hence, to do its duty faithfully, to adorn itself in its most alluring dress, and to act in its enlarged and most appropriate sphere, philosophical history annihilates all the artificial boundaries, which separate one nation from another. Evangelical, philosophical history, should treat man, whatever his situation, whatever his character, in whatever age he may have lived, as *one great family*; though indeed, consisting of many members; yet, as having originated in the same *Divine source*; to be always operated upon by the same principles, and always going forward, if he go right, to the same end.

Still, we admit, that history may, indeed it must, mark down passing events, when and where they transpire. Yes, it must give us the names of the leaders, in the convulsions and struggles of the race — tell us when they lived — what famous and important actions they performed — what lands or people, they either blessed or cursed; in a word, how they rose, and how some of them fell. Yes, history must do more — it must go farther than merely to notice those great men, and great things — these telegraphs in the story of the convulsions of man. It must also take notice of the humbler characters, who have acted their part in the great drama of the race. And farther, philosophical history

must exhibit many of the inferior events, which serve to connect the superior together. Yes, all this, history should do. But still, this, as we have before stated, is not its chief object. This is what we would represent as the mere undertaking part of the work—the gathering together of materials, for the appropriate building. Indeed, when all this has been done, the labor of the real edifice, is but commenced; as order, beauty, utility, and its appropriate magnificence and sublimity, are not yet to be seen. And these indispensable characteristics, will not be visible, until the deep and broad foundation is laid; the splendid pillars and columns of all time, brought forward, polished, and erected, and the work completed. Then it will attract, and fasten hold upon our attention, as being, indeed, a philosophical, imperishable temple—in one compact, complete, and most magnificent whole. Believe it, reader, the grand purpose, and great beauty, of philosophical history, are not displayed, until it exhibits man, to us, not as an individual, but as a race; not as acting, in any instance, so as to affect himself alone; but so as to affect, most powerfully, all around him now, and before him in the future. O! yes, reader, history, which truly reaches its legitimate and lofty philosophical aim, will contemplate great events, as not merely occurring here or there—as originated and conducted by this or that distinguished leader; but merely as parts of that august series of struggles and convulsions; of events and characters which commenced at the fall of man, in the beginning of time; and which will end only with time; which represents each as exerting an influence on all which succeed; though often unseen, yet never unfelt; which reaches backward in their causes to the first—and forward in their effects, to the last link of that grand chain which holds all the race in its embrace; and of which

"Whatever link you break  
Tenth, or ten thousandth, breaks the chain alike."

And what reader can repress the interrogation here — how beautiful — how ennobling — how grand, is such a view of the convulsions and struggles of the human family, and of their destination? *Ages*, have already rolled rapidly, past each other — generation has succeeded generation — but the *tie*, which was ordained of God, to connect man with his fellow-man, has never yet, and *never can be, sundered*.

Those, therefore, who have gone before us, have contributed their influence to place us where we now are; and we, in our turn and several spheres, are engaged only in carrying forward the scenes of the same great drama, in which they performed. Yes, there is not a great *event*, in the history of all the past, wherever and by whom achieved, which has yet ceased to operate, or that ever will. There is not named in history, a distinguished character, noted for his virtues, or his crimes, who has ever trodden this footstool of God; who does not continue to live, in either the good or ill influences of his life. "Saith the Scripture — He, being dead, yet speaketh."

The foregoing, reader, are clearly Bible views, with respect to the *Unity*, of our race; and of course, the history of it should be composed in such a manner, as to exhibit and sustain, this *Unity*. If this be so, it clearly follows, that we should *peruse* history, with the same views, with which we have now shown, it should be composed. And indeed, we might conclude, that this would be a natural consequence. But here, let us inquire — do not readers, generally, disregard this great and extensive view of our race, when reading the accounts of the actions, which individuals, or particular nations, have performed? Do not the greater portion of even scholars, think, and speak, of the ancients, the moderns; the "old world," and the "new," as things distinct, and wide apart? Do they not consider the one, as beginning where the other ended, without relation to, and as independent of, each other? When they

have studied the history of even our own revolutionary "struggle," did they connect it, in their minds, with all preceding struggles, as but a part of one whole? Have not readers, in general, rather viewed this, as standing by itself — as having been wrought out, under the sovereignty of God, by our hands alone, without aid from by-gone generations?

And, in their readings of history, where, ages ago, and in other countries, the oppressed has wrestled with the oppressor; when they witness the displays of patriotism and valor, which those spots afford; do they not look upon the victories there achieved, as belonging only to the time and place in which they were produced? And this, without reflecting, as they ought, that all these are but parts of the great and thrilling history of man. That those spots which bore witness of them, are immortalized, not so much by the events themselves, as by the boundless influence which they have exerted, on all succeeding generations. France, Spain, Germany, England, Rome, Greece, may have, in their turn, witnessed them; and if there be any glory in such a circumstance, be it theirs, respectively — be it theirs, in toto. Still, we say, the influence of those events, paused not at the boundaries of either of them. It did not, in the least, decrease, during the age which saw them. The world has felt that influence; the human race has possessed it. To the world, then — to the human race, yes, even to us, belongs the influence of all those events to which we allude, in all their greatest interest.

Do not the ideas, here, reader, which we have now expressed on the manner, in which history should be composed, and perused, naturally arise in our minds, as we thus take a view of the history of those great convulsions, groanings, and throes, which from time to time, under the direction of the Almighty, have agitated the world? We mean to ask, here; does not the idea, that the intimate connexion, between all ages and generations of the race — the

idea, that the present is the combination of the results of the past — and that the future must be the combination of the results of both, naturally arise in our mind, when, under the column of light we have now furnished, we contemplate the history, of the past convulsions, and struggles of the race? We think, and believe, it cannot be otherwise. For what, reader, under God, are the convulsions, and struggles, and throes, in the history of man? Are they not a series of experiments, which *God has ordained*, the human race should make upon itself? They certainly are. And we see, for ourselves, that it is with these experiments, performed under God, by man, upon himself; precisely, as with those of philosophy, or mechanics. In these last mentioned, we see, the operation of causes, in producing the great ultimate effect; and comprehend that effect, itself, the better, the broader the scale, on which the experiments are tried. Yes, reader, the same principle will ever hold true, in this noblest of all philosophies — the Philosophy of Man.

Great convulsions, groanings, and throes, the loud rushes of the hosts to their battles, are, under God, great experiments — experiments on a broad scale. Truly, God generally orders that they should be originated and led on, by superior minds; though far from being always good. And all these are made to operate, by the combined effects of combined causes; which, in their separate operation would be unseen; but which, the great, combined result, makes manifest. Whenever, and wherever, they may have commenced; they are now clearly seen not to have terminated, with those, who immediately passed through them; but like the boisterous waves of ocean, when the violence of the tornado has passed by, to have spread, and extended round and round, and farther and farther, and still reached forward, to the most remote vestige of man.

Great convulsions, in a word, reader, may be called the prominent and enduring telegraphic observatories, on the



highway of man, through time. They are far raised, by God, above all that surrounds them, that they may point out to us, the progress, not of this, or that, particular nation, but of the entire family of man.

It is in these convulsions, struggles, and throes, therefore; and for the reasons just given, that we most clearly trace, the God-ordained everlasting tie, which links nation with nation, and man with man, from fallen Adam, to the last of the species that will be born. It is from these, and for the foregoing reasons, that we cannot fail, it should seem, to learn; that the only, correct view, which history can take of the family of man, is the extended and comprehensive one, which we have exhibited. It must present the whole family, as constituting only one great phalanx, without distinction of territory or time, steadily moving onward, under God, to one great end. Each generation, and each event, doing something, to help forward the same cause. The earth, as it has been, and as it still is; should be considered one extended theatre; man, indeed, in his thousand varieties, but still, making only one, great, connected whole.

Yes, reader, these views which we have here, given of our race and their struggles, are the correct ones; the "groanings and throes" themselves; are '*prima facie*' evidence, from the beginning until now, of their *unity* of interest, end, and aim; therefore, a regular and connected history of their course, becomes ineffably interesting, and important. We freely admit, as we have said before, that the convulsions and struggles, which always are considered revolutionary—evincing a desire, and design, to bring about a change in their condition, are interesting in themselves, considered only in reference to the times, and places, in which they occurred. But they are no farther so, if unconnected, than all that is strange and marvellous, is interesting. How greatly, therefore, is this interest heightened, and rendered absolutely intense; how greatly is the impor-

tance of these struggles augmented, and how do they arrest our attention, on our discovering that they are not distinct and separate things; that they are neither local, temporary, nor transient; how great soever their difference may be, in lesser points, they are yet, of the same origin; from precisely the same principles, dissatisfaction with their present fallen, and wretched, natural condition; which, by these struggles, these revolutionary convulsions; they desire and design, to alter and improve; as saith our apostle, "to be delivered from the bondage." Yes, these struggles, are made with a view to throw off the incumbent mass of misery, which, since the fall, has weighed down man's spirit to the earth; and, according to history, they have, in one respect, or another, always resulted in some advance, small though it often has been, still, some advance, towards a recovery from their degradation, to the enjoyment of intellectual and moral objects, for which they were originally formed.

Yes, we of the present age and generation, it must be admitted, move on, in the light of comparative freedom, from much of the darkness; and many of the shackles, by which past generations were afflicted. We, in these United States, particularly, have long been permitted, under the providence of our Heavenly Father, to celebrate, periodically, the precious and peculiar privileges of civil and religious freedom—yea, the privileges of unrestrained thought and action, which we have been permitted to obtain. And as we, in the exercise of a truly Christian spirit, are permitted to go onward, with a buoyant step, and an animated eye; we can point to the struggles of our revolutionary convulsion, as the means, under God, by which our privileges were obtained. These, a great proportion of the race, to this hour, are not permitted to enjoy.

And here let us ask, will not the benevolent and grateful feelings which the success of our struggles in our revolution, so justly excites, be increased and elevated; will not

that triumph acquire an interest and a splendor, unspeakably greater, when we perceive, in the light of our discussion, that, after all, this also, stands not alone, an isolated historic fact; that it commenced not with us, and will stop not with us; that all past events have actually been engaged, under God, in preparing the way for it; and each preceding generation been active in bringing it to pass? Such are the views of the ablest theologians, who have written upon this subject, and with them, we most heartily accord. We look upon the history of man, since his apostacy from his Maker, as one continued struggle for the recovery of intellectual and moral freedom, which he then lost. Yes, that apostacy degraded, absolutely debased him—cast him down, to be, thenceforth, until delivered by grace, trodden under every foot; and he has been doomed, ever since, naturally to crawl in the very dust. Tyranny, and with that, ignorance and vice, have bound him in their accursed fetters; and, as it were, in many instances, buried him in the dark caverns of the earth.

But yet, thanks be to God, for he has never permitted the spirit of man's immortal aspirations, to be entirely extinguished. As a *race*, *man*, has never been permitted to despair. *Hope*, that heavenly *boon*—*hope* which comes to all nations, as well as individuals—*eternal hope*, has never deserted him. In his profoundest degradation—in his darkest prison-house, this heavenly visitant has stood by him, and pointed his view onward, and upward. This heavenly gift—this moral and spiritual principle, predestinated and bestowed by God, for the purpose of high attainments, has always been operating within the mind of man; and urging him forward to something better ahead.

"Here, man, in his natural, fallen, dark-minded state, knows not what it is—this restless, undefined, evanescent something, within; but he has felt it compel him to make an effort; and though mysterious, it is animating, and though remote, it is glorious. His eye, therefore, under

God, has ever been upon it, and his stumbling footsteps ever towards it. Yes, his ever active spirit has longed to lay hold of it, though he yet knows not what it is. In his lowest barbarism, man has clung to it as to life, though according to the Scripture, "he comprehended it not."

But, perpetual thanks be to God, with us, of the present day, this is not a mystery. "*The Light*," that has broken in upon the race, from on high, has revealed to us what it was. It was none other than that which really is enjoyed by all the Christian world. They were struggling in the dark, while in barbarism, for the "*Gospel Freedom*," which we enjoy. They were struggling for freedom of mind—for independence of soul; yea, for intellectual and moral improvement—for freedom to range in thought over the boundless empire of immortal mind—to compass the earth—and be fitted, by an by, to ascend to Heaven. Yes, reader, *this* is the great cause, which, though comparatively but lately developed, has produced, under the decree and agency of God, the continuous and united efforts—the convulsions and struggles of the race, during all the past. It is, therefore, you see, reader, in reference to this fact, that we say, history, to be perfect, should be entire; that its views, to be correct, should be connected, into one, unbroken chain. Recognizing, therefore, this now completely established principle; we will proceed to notice, particularly, in this connected view, some of those convulsionary changes, or revolutions, which are exhibited in the great story of man.

It will not be expected, however, that we should lead the attention of our readers, back through the convulsions or revolutions, during Old Testament times; those we hope and trust, are already familiar. We commence our illustrations of this character, at the Era of Christianity; and of the convulsionary revolutions its introduction produced.

This, was in every respect, a most interesting period. It was the *one*, to which man, and the providence of God, as

exhibited by all prior history, had been preparing: called, “*The fullness of time*,”—that is, the *period, for which all preceding time, had been making ready*. It therefore, stands out before us, with most conspicuous light. Not because, a *New* order of things, in the Divine system—different in nature, causes, and tendency, from the Old, was then established; but because a new and *mighty engine*, was then first brought down from heaven, and sent forth, under God, in aid of the same *cause*, which before, had made but slow and feeble progress. For these reasons, therefore, that Christianity, embodies in itself, the result of all preceding convulsions and struggles of the race—and because the series of events from that period to the present, has been of sufficient length to illustrate their connexion—it must be admitted by every reader, that it is a highly appropriate point, from which we start in our illustrations.

We stand then, now, at our present view, in the light of that amazing period, which has been immortalized, by the introduction, to our race, of Christianity! And here, let us ask—what is the first and most natural idea, which rises in the mind of an intelligent Christian historian? It is unquestionably, this—That we are here standing in the midst of an amazing change! an august, convulsionary moral revolution! A change, glorious in itself—but incomparably more so, when viewed in its tremendous and never-ending effects, upon the human race!

Yes, that “star which rose in the east”—mild, peaceable and radiant as “the young child” to whom it pointed; that “guide of the wise men—the light,” as it has already proved to be, “of the world;” yes, that “star in the east,” was the herald of an event mightier in itself, and mightier in its consequences, than any other, upon which yonder sun, in its all pervading and dazzling glory, has ever looked! That pæan of angels, which sounded in the ears of the shepherds, on the plains of Bethlehem, proclaimed the advent of a Being, in the cause of man, before whom, and

before whose kingdom, tyranny, and ignorance, and vice, were to tremble, and have already trembled; and ungodly conquerors of the earth—oppressors of their fellow men, have, in many instances, already, abashed, "fled away"!

Indeed, the introduction of Christianity, produced, "according to promise," a wonderful change in the state and condition of the race. And here, let us inquire, where can we learn that such events belong to the race; that they are interesting to man, whenever, and wherever he is found, if not from this—the greatest of the changes which man, in all his course, has experienced? Where can we be taught, that, according to the eternal economy of God, the great end of all the great convulsions and events in the history of man, has been the redemption, the moral improvement, the progress and elevation of the race, if not in this—this: "Heaven's best gift to man"? And we are not doomed here to say, that this marvelous engine—Christianity—ceased to operate, with its effects upon those to whom it was first made known. No; on the contrary, the influence of this greatest of agencies, put forth by God, in aid of the struggles of man, was neither limited, nor partial. But here, is it soberly asked, after all we have said, "For what, was Christianity?" We answer, it came to correct the corrupted ideas of the race; to make them distinctly understand and believe, that there is one supreme God—a kind, a beneficent Father of them all, however corrupt and depraved; it speaks, definitely, to them, of an hereafter—a state of future rewards, and punishments—a heaven, and a hell. Yes, and it did more than this—it came near to man, as a mere inhabitant of the earth. It teaches him, that, debased as he naturally and artificially is, he is yet an immortal being; that he possesses a mind in the very image of his Maker; that he is capable of noble attainments, even here; of even recovering the original image of his God, and the privilege of constant communion with him, which he lost in the "fall." This spirit—Chris-

tianity — bids him cultivate, improve, and adorn. It commands him to "wake, and rise up;" and proffers him the aid of the "Holy Ghost," to enable him to rise, and to shake off all the burden of tyranny, ignorance, and vice, and of his fellow-man; to burst asunder all the shackles which bind down his exalted nature! Yes, this, briefly, was the grand and holy purpose of Christianity — to fit man for heaven, by first making him all that he should be, on the earth; and to furnish him with all needed impulse in a heavenward direction, which the race shall recognize and feel, to the end of time.

And here, reader, we cannot but ask, (in grief, that it should be proper and expedient, in our professedly Christian country,) have the heaven-declared purpose, and end, of the introduction of Christianity to our race, been changed? Has its influence, at any time, ceased? Have its doctrines and duties, its promises or threatenings, been in the least modified or changed? No; the influence of Christianity has not ceased. In itself, it is, and ever has been, the same. It sheds forth the same spirit; it teaches the same doctrines; it reads to us the same lessons; gives the same sanctions, examples, hopes, and fears; and demands, with Infinite Authority, the same worship, as when it came from the lips of its Divine, Omniscient, and Omnipotent Proclaimer. Yes, indeed, the influence of Christianity, has never ceased. Its glorious light has shone on, and shines at this hour, with one unvarying, never expiring blaze. Yet, we know, she is often sadly and temporarily *dimmed*, by the devices of the accursed foe; but yet, blessed be God, her light never has been, never can be, extinguished. And now, therefore, as we see, reader, that the long existing cloud, over the race, has been, in part, rolled away; and we, of the present day, are permitted to trace its gloriously triumphant march, along the line of nations, throughout the earth, as "a pillar of cloud by day, and as

a pillar of fire by night;" who can repress the salutation to the race, "Hail ye, who are highly favored?"

The convulsionary revolution, which attended the introduction, of this wonderful engine, Christianity, to the aid of our "struggling and groaning" race, is long since over. The merciful, but yet, Omnipotent, herald, by whom, it was introduced, long since, finished his course — arose from the dead, and, in presence of hundreds of witnesses, ascended up into heaven; where he is wrapped, in inconceivable, and everlasting glory. But the moral and Religious engine, which he brought us — Christianity, as we have already seen, he left behind him, in the hands of the third person in the Godhead — the Holy Ghost; to vindicate and sustain all its claims; and to sanctify, and recover from the ruins of apostacy, all the eternally chosen of God; and finally, bring them home to heaven. Claim, had previously, been laid by Christianity to the entire earth; and she soon, indeed, after the assent of her Author, obtained such a hold here upon the minds, hearts, and consciences of men, as to furnish evidence, conclusive, that she will support that claim. The Apostles went forth, and proclaimed the "Glad tidings;" and a signal triumph, marked their progress, in a greater, or less degree, in every direction. Communities of believers, or churches, were soon formed and multiplied; and to such an extent that the "*prince* of the power of the air," and his *allies*, here upon earth, were soon gathered together, to take counsel how they should best operate, to prevent the success of the Gospel. To come at the best clew, which history affords us, of the course, they at this time, adopted, in order to circumvent, and paralyze christianity; we must here, pause a little, and take a look at the state of the most enlightened nations, at the period referred to, for a few centuries, which now immediately succeeded. Though we may here state, that the first effort, of Satan and his allies, to oppose and paralyze



Christianity, was made to corrupt and ruin the church, by introducing errors and heretical sentiments; which, indeed, after a short time only, had elapsed, did break up and destroy those churches, which had, under God, been planted by the Apostles.

The civil history, of the most enlightened nations, at the time referred to, may here be given, in a few words, "the whole world," was becoming rapidly, the slave of proud, imperial, gigantic Rome. The story of the origin of Rome, might produce a smile—but the story of its rapid and extended power, under the inscrutable providence of God, strikes us with profound astonishment; and whose fate, indeed, furnishes the next great event, in the convulsions recorded, in the *history of man*.

For, behold her, in the day of her greatness, rising up in her beauty and strength—the pride of the world—or rather in herself, the whole world! Watch her, as she emerges from the dark regions of fiction—gathering strength, and elegance, as she advances; till she stands forth, in her bold and august reality! Yes, behold that splendid city, upon its seven beautiful and resplendent hills; with its rich dwellings—its extended and eloquent forum—its noble temples; the loved habitation of the muses—the home of architecture—of sculpture, and of painting. Yes, behold her, towering away, amid all this her glory; her boundless empire, and magnificence! Go abroad with her, as she traversed the earth, with the sword in one hand, and the sceptre in the other; beating down and overturning every obstacle in her way; overthrowing and subjugating every people, and nation, that opposed her; and with unparalleled arrogance, inscribing her name, in "golden capitals," on the "front gate," of every city throughout the world! Go with her, in short, through the East and the West, the North and the South, until the grand object of her ambition is accomplished; till you stand, with her, on the summit of that mountain elevation, where, the Ro-

man empire encompasses the known world; where the civilized portion, as well as the barbarous, of the entire human family, appear to be the subjects of her emperor! How exalted her situation? how amazingly rapid her progress? Oh, how stupendous, and fearful her power? A Day — an hour, passed on! But look again! Alas, fair Rome! that bright day, was thy last!

And can it be that the scene before us, is real? Have we not been — and are we not still, deluded by some visions of magic? No! That "noble city," is in ruins! The entire empire, has vanished — and the last ray of its glory, long since departed! What a sudden transition, here? What an awful change! Rome; with all her beauty, magnificence, power, and sublimity, has fallen, to rise no more! Yes, the splendid scene which we just now gazed on with such delight, has faded! and nought, but one, dark, blank void, seems to frown, sullenly, upon our view. Is it not, we might ask again, reader, were we not christians, in an agony of wonder — is it not all a deceptive vision? is it not all the effect of some mighty magic? No! it is not a vision — it is a sober *reality*. Another great, revolutionary convulsion, has come over the affairs of man; and the only magic which wrought it out, is the same that wrought out all others; viz: the eternal, immortal principle, and tendency in the human race, implanted by God, to mental and moral improvement, and elevation to entire liberty; as in the language of the Apostle, "to be delivered from the bondage of corruption, into the glorious liberty of the children of God."

We have then, in this revolution, the second great event, in the series, which we have spoken of, connected with the past, and operating upon the future; and, it is as such, that we would, for a few moments, now, dwell upon its leading features. It would carry us, too far from our main purpose, to trace the many circumstances, which under God, made Rome the prey of those who finally subdued

her. We know that the ancient republican spirit, with its love of liberty, its heroism, and its manly enterprize; had long ere her overthrow, departed; that the aristocracy, with its wealth and influence, had had its day; and that now, the dark days of its emperors had come. Rome, ever dissatisfied with her present power — and with an eye ever bent on some new conquest, had been constantly struggling to make her name synonymous with the world. But as her territory extended, her strength diminished. The spirit that should have accompanied her in her conquests, had gone; and now, every step she took, was but to her ruin. The portentous cloud that was rising in the North, she saw not; or, if she did, she disregarded it. The march of her power, seemed to her, yet strong and vigorous. But, nevertheless, at length, at the moment of God's appointment, the evil hour came. The cloud that had been gradually rising and thickening, now broke upon her — and all her boasted power and glory, become as though they had never been. The revolution was total! Like the mountain torrent, the barbarians of the North came down upon her, and she fell! True, it was barbarism opposed to civilization — but it was also, the vigor of nature, contending with weakness, the imbecility, of refinement. It was untutored valor, struggling with polished cowardice; and it conquered — completely conquered!

On the ruins of the splendid temple, now, shortly stood the hut of the savage; and, in the place of the polished and the once noble Roman, now stalked the Ostragoth, the Visigoth, and the Saxon. Yes, these are the men, who, under God, as it were, overturned the world; and such, briefly, are the circumstances under which they did it. Standing, then, upon the ruins of Rome, thus overrun by barbarians, is its whole story told, when we say, that it rose and that it fell? Was the purpose of this great revolution, fulfilled completely, when the beauty of the city, and the power of the empire, had vanished under its influ-

ence? Tell us, was Rome built up, merely that it might be pulled down? Ah! we have said, there was a link which connected great events; and we clearly trace it in this. The Christian revolution, as we have already seen, though its convulsion and struggle were over, yet had left its influence and energy still operating behind it. This did not, indeed, plant the seeds of freedom and improvement; for this had been done by God's own hand, when he created man. But the Christian revolution infused into them anew, the spirit of vitality. It bade them germinate, expand, grow up, and bear fruit. But the work of cultivation and nurture, it left to man; proffering him, at the same time, all needed assistance. But how unfit, how totally unfit, for this great purpose, were the Romans, who then occupied the civilized earth; the manner and character of their overthrow, most plainly illustrates. There never has been a character more manly and high-minded, without evangelical religion, than was that of the Roman, in the day of his glory; and there never has been one more mean and degraded — more unfit to carry on the great cause of improvement, than that of the same being in his last moments. We may lament the fact — we do lament it; but yet, it is true; that this once noble race, had become so degenerate, that the safety of mankind, the continuance of the race, was inconsistent with their existence; and, because it was so, they were swept away by God, their Maker, in the manner we have seen. In their place, now came up those, who, under God, though ignorant and barbarous, were yet composed of pure native materials; out of which great things were to be wrought. The degeneracy of the Roman citizens, had been naturally followed by the degeneracy of all their institutions. Government, had become a rotten tyranny, (as our own may, in a brief period) destructive alike to the oppressor and the oppressed. The throne of the emperor, exalted as it was, was not more so in its power, than in its detestable and despotic principles. The state of

things, as then existing, was the result of that refinement, so called — we say, unlimited licentiousness; which had been refining, and corrupting the world, till it was refined to nothing in Rome, but the living image of moral death and putrefaction. There was no soundness — no foundation left to build upon. Their institutions, therefore, were swept away, with the people among whom, and by whose agency they had been established. And now, upon their ruins, arose the Feudal system, whose simplicity and energy, were characteristic of those who brought it forward; and in whose strong embrace, these strange conquerors were to be upheld and bound together.

As we now stand then, upon the spot, where Rome once stood; a melancholy ruin, is not all that meets our view. The thought of desolation, is not the only one that rises upon our mind. Rome — and all that was Rome, have, indeed, passed away; but it was to make room for better men, and better things — better, especially, in that view, which we would take of all great events; better for the interest of the human race. And in this view, has not this event an intimate connexion with the human race? Does it not clearly reach even to us, of the present day? The blood of those very men, whom we have just met in the ruins of Rome, now runs in our veins. Their history is the history of all Europe. Its inhabitants have been their descendants. We, ourselves, are their descendants — bone of their bone, and flesh of their flesh. As long, therefore, as there is a tie that binds an ancestor to his posterity — as long as there is a relation between a father and son — so long is there a connexion between that event and us. But it stops not here. It rests not with the individuals.

The Feudal system, as we have seen, originated with these men. And who shall appreciate the influence which this system has had upon all succeeding times; and is even at this moment exerting? It would be interesting, to trace the minute features of this institution — its origin, and pro-

gress; and to watch its operations upon subsequent systems. We can, however, but glance at it. Its origin was singular. It was not an institution that sprung up in the gradual development of mental improvement, and political knowledge. It was not an institution which statesmen and philosophers might claim as the result of their efforts to enlighten mankind. But, on the contrary—like the forest-oak, it started up, as it were, the offspring of nature. It originated without previous design, or cultivation. It grew without artificial political wisdom, for support. And though it extended its branches over man; yet it was over man, ignorant, barbarous—but free. Its principles were energetic and binding. They were precisely adapted to the age, and circumstances which called them forth. They were fit guardians for the infancy of men; who, instead of growing up in power, in the self-same spot, where they had been planted in weakness; come down from their native mountains, and broke in upon a people, who were centuries before them, in what gives a nation the character of refinement. Nor was the influence of the feudal system, confined to the infancy of those who established it. In their slow progress afterwards, from infancy to manhood, it was uniting and sustaining them. By its energy alone, they were sustained through all the dark ages. The dawn that succeeded, did, indeed, reveal better guides, and more refined institutions; but the principles of this system, have never all been done away. Even at the present day, the study of these principles, is considered essential to the thorough understanding of our own system of law.

We will here go back, again, for a moment, to the ruins of Rome—and how different now, is the view before us, from that which first met our eyes? How is the mystery cleared up; how does light shine out of darkness; We repeat the sentiment—a melancholy ruin, is not all that meets our view. We behold a manly and independent race of men, the materials of subsequent generations; our own

direct ancestors. We behold a system of government springing up, adapted to the age; holding together in its embrace, those interests of humanity, which, under the institutions that it superseded, would have been unfriended and deserted; and by the energy of its principles under God, in some measure, surviving until now. The gloom then, that come over us, has passed away. The idea of destruction is lost, in the greater and more interesting one, of improvement. It is in these men, and this institution, that we see the result of the overthrow of Rome. Yes more — it is by the subsequent, and unceasing operation of this result; through the influence that it has exerted upon succeeding times, that we are led to connect the great event which produced it, with ourselves.

As the votaries of science — the friends of literature — the lovers of the arts, we may weep over the fall of that once mighty, beautiful and magnificent empire. We may lament that she could not have been spared, to continue the ornament, and the pride of creation, as she once was. But there is a higher view, and a nobler sympathy, which should rise up, to fill the eye and the heart. It is that which takes in, and embraces the great interest of man, as exhibited by our Apostle. Rome has fallen, and we sigh. But look again — Rome has fallen, it is true — but the *World*, is comparatively free. Her fall, was one great and magnificent advance of the cause, of intellectual and moral liberty !

But again, the tide rolls on. The new inhabitants of the earth, as they may, more than figureatively be called, had peopled the plains which they first overspread with ruins; and under the influence of the system we have noticed, they had carried on the great chain of history, a few centuries farther. They had become a great, a wide-spreading people. By the vigor of their own character, and that of their government, they had emerged in safety from the dark ages, without any great convulsions; and by the

guidance of the dawning light, cheerful, inspiring, yes, glorious, as contrasted with the gloom which it dispelled, they were advancing with more direct and rapid strides in their march of improvement. England had, indeed, also already been the scene, of a few changes, small, it is true, compared with those we have contemplated; but yet, they in some measure, affected subsequent events. England — and as we mention her name in this connexion, and at this point of time, we cannot but pause, and look upon her, for a moment. If there is a tie which connects together, and spreads round the influence of great events, how conspicuous, how important is the name of England! If there is any truth in the comprehensive view which we have taken of man, how does the name of England shine forth in this history of the human race! From the eleventh century to the seventeenth, her history is the key-stone of all history. Her name is associated with every great event, which interested the great cause of man. The march of religion, of liberty, and of improvement, was, during this period, over the soil of England; and it was from her borders, that there went out the influence which, under God, was eventually to elevate and ennoble the world. Yes, if we would study the history of man, farther; if we would watch his footsteps on the way to what he is, — England, and her history, are the principal subjects for our observation. Her soil was the great battle-field — the only home of comparative freedom — till some of her own high-minded *children*, found another and a better, in this western world. Honor, therefore, and praise be to England, and her children, for what they have accomplished for man, and for the most important temporal interests of the race. Proud, indeed, in that view of it, are the recollections of this land; and happy are we, that it was the home of our fathers.

But we return to the order of time. England, in which, as we have said, from the tenth century, the interest of



history, in the view we have taken of it, is concentrated — had been even before this, the scene of a few changes; which, in some measure, operated upon subsequent events. The Briton had been subjugated by the Roman. The Roman, however, had voluntarily withdrawn himself — but it was only to make way for the Saxon; who, having been first solicited as an ally, had rushed in, and become master. But even *he*, was not destined to remain the sole possessor of the land. Another change was to be made, which should give, and did give, an impulse to the people, whom it concerned. We refer, of course, to the Norman conquest. This, indeed, can scarcely be denominated a revolution, in the sense in which we have used that term. It originated not in any great national convulsion. It evolved no striking result, like that of the overthrow of Rome. It was rather a contest for a disputed throne, — a struggle whether William, or Harold, should reign, king of England. True, in its event, it was a change, and one that deserves to be mentioned in the series of events, as beneficial to the progress of man. It is from this event, that the history of England, and history in general, takes a more general and clearly connected form. Its result was very important. It was so, in the mingling together of the Saxons and the Normans, which it brought to pass — and in the formation, thereby, of a race of men, which has had no superior upon the face of the earth. It was important too, as it placed a man, like William the Conqueror, upon the throne of a kingdom; by which so much, and such great things, were to be accomplished.

In the progress of man, as we have thus far traced it, and as it displayed itself for a few centuries beyond this, unmarked by any great event; the way was preparing, gradually, and almost imperceptibly, under God, for another convulsionary revolution; *second* only to that, by which Christianity was introduced. We have already gone back to the period, when this instrument was set at work. We

have spoken of its great purpose; and we left it, struggling to gain the ascendancy in the world. Fifteen centuries, had now passed away, since that great event; and many struggles of the race, though resulting in no marked benefit, had been here and there witnessed. But where, during all this intervening period, was Christianity? Where was that *influence*, which at first seemed to us Omnipotent? Man has, indeed, been peradventure, in a very limited degree, improved; his condition ameliorated — but how very little, compared with what we expected Christianity would do for him. Where, we ask again; during these *fifteen centuries*, was Christianity? What has palsied its arm — resisted its progress, impaired its energy? Can it be that the experiment has failed? Has that mighty agent, proved faithless to its trust? We thought, that when it came, darkness and ignorance and tyranny, were to flee away from its presence — that, at its sovereign mandate, all chains were to drop off; and that man would rise up, exulting in the joyous feelings of conscious liberty; and reach at once, the high point of his destination. We imagined that the light of Christianity was at once to spread abroad — that its course was to be one blazing, undimmed track — that it was speedily to be glorified; and with itself was to glorify the human race. But how different the fact. During fifteen centuries, Christianity had, indeed, been in the world; but where had been her habitation? What her condition? Go back with her, through those darkest of all dark ages — the ages of religious fanaticism and persecution. Watch her as she lay trembling at the feet of that worst of all *satanic* tyrannies; the tyranny of priestcraft and superstition. Turn your eye, here, and behold yon *stately edifice*, piled up in a profusion of magnificence, that distinguishes it from all about it! Behold its vast extent — its solemn granduer — its wide domain! Surely it is the abode of power — of splendor — of some great one — perhaps the greatest one of earth! The palaces of *kings*,

cannot compare with it — emperors, dwell not in such noble edifices! *It is indeed, the abode of the greatest one of earth.* It is the *prison-house of Christianity!* Yes, here in thick darkness, has this "*Light of the world,*" — this pioneer of heaven-descended freedom, been confined for fifteen centuries! Her bitter foes, have torn off her garment of light, and arrayed her in sackcloth. The cheerful and animating sound of her voice, they have stifled. The arm which she reached out to man, they have bound down. Her *sacred books*, they have sealed up — and secure in the oblivion to which they think she is consigned; they have gone forth, to pollute, and tyrannize, over, what *she* came, to *purify*, and make *free!* Yes, this was the habitation, and such was the condition of Christianity, for fifteen centuries.

The other tyrannies under which men have groaned, and been crushed, are poor; they are nothing, in comparison with that over which the banner of religion floated, as its ensign and authority! But was there to be no end to all this? Was man forever to be thus cheated of the benefits of Christianity? Was her imprisonment to be interminable? Were her dungeon-doors never to be dashed asunder? Thanks, again, be to God, that it was not so. The sixteenth century began to dawn — a century ever memorable for the great convulsion by which it has been immortalized. Another deliverer of man, was now raised up. Another struggle, in aid of his great cause, was at hand. That deliverer was MARTIN LUTHER; and that convulsion was what has been called the reformation. The progress of time, then, has brought us to another great event in the history of man — the reformation of the sixteenth century — an event, in its universal interest, and wide-spread influence, second only to that by which Christianity was introduced. We would speak of it, therefore, for a few minutes, under the same view, in which we have spoken of those which preceded it. If the great purpose which we have assigned

to Christianity — the improvement and freedom of man, even on earth, and to give him a true knowledge of the character and will of God, and of man's own eternal good, was its true and primary purpose — and who, in our day, will doubt it? — how does this great struggle, which achieved its reform, harmonize with the great view which we have taken of the human race? How does its history furnish another, a bright and striking proof, that great events belong to mankind; and that they all, in their order, have been leading on to the same result? The minute causes of this convulsion, it is neither within our limits, nor necessary to our purpose, to describe. The review which we have taken of the previous history of man, and of the leading features which have marked its character, opens to our view the great operating cause of this event. That review has displayed to us, the slow, yet constant advance of man, under the providence of God, while Christianity had been fettered and locked up. It is easy to perceive the natural result of these circumstances. As man became more and more enlightened; as he felt the movement of his spirit within him, stronger, towards improvement; and as he grasped the more earnestly, at everything which would help him forward in his course; the enemies of the cause, would strive, of course, to rivet closer the fetters in which they had bound him; and to shut out more completely, the light that would show him what he was. And this was what they did. The history of Christianity has shown it — for Christianity perverted, as we have seen it, was the great weapon which they have wielded. But though the struggle between them, might be long, it was yet certain that it must have an end; that victory must declare itself in favor of one or the other; that those who had laid hold of, and converted to their degrading purpose, the great engine of freedom — Christianity, would either prevail in the contest, and thereby put an end to the hope of man; or else, that man, spurred on by the Divine impulse, in the

last great struggle, would rise above his oppressors, wrest from their grasp the weapon of his safety, and, secure in its strength, march forward in triumph. The latter was the result. Under God, man was the conqueror—the reformation was the victory. We know, indeed, that other and minuter causes were in operation, to bring about this result; but we are permitted to rejoice in the fact, that God made them all subservient to the irresistible tendency which he placed in the human race, to perfect liberty.

It is, however, in the influence which the reformation has exerted, that we trace, most clearly, that it belongs to man, and to the world. Where has that influence stopped? What time, or place, or boundaries, have limited it? To what place, or age, does it exclusively belong? All subsequent history responds, that it has found no limit, and that it never will. The reformation of Christianity, was the restoration of man to mental and moral liberty—to himself. It taught him that he was capable of free thought, and of unrestrained action; that he had the guarantee of Almighty God, that he should enjoy these, securely; and that in these, were his happiness, his true power, and only safety. The struggle which it caused him, gave a nerve to his arm; the result with which it blessed him, gave a courage to his heart, which, under God, has hastened him forward to that which he now is. We can trace its great principles, animating and governing all succeeding events, and giving a character of improvement to all subsequent history. But we need not enlarge upon this topic. The principles of our own convulsionary revolution; and the causes which gave it being, are too nearly allied to those of the reformation, to need an argument to connect them together. The progress of man, from this event, is too direct and plain, to leave us in the dark, as to the spirit that animated him; where it originated; or how it operated. Such, therefore, being the origin and results of the reformation, it takes its place—a high and conspicuous

place, indeed, in the midst of that great series of events, which we have been describing. Yet, great as it is, in itself, it yet gathers interest and importance, as a stupendous part of the history of man; and as, therefore, being one great cause of our own free institutions. And he, too, the immortal Luther, whose daring spirit, and invincible firmness, first lit up and bore the torch of this revolution—whose name will be remembered and loaded with honor, while Christianity shall endure—how is he doubly ennobled, when, in the universal influence of this revolution, we can hail him as the benefactor of the human race! That title is his desert. Under God, we owe our present privileges to him. His place is among the great and good of earth, whenever and wherever they may have lived—high in the pages of Christianity—in the annals of the world.

The immense influence, which the Reformation thus exerted upon the human mind, was in nothing more conspicuous than in the spirit of *Inquiry*, which it awakened and stimulated. Now roused, as it were, from a deep lethargy, men began to look around upon their condition, generally; to ascertain its wants; and to devise the means, by which they might, most readily supply them. They discovered, that in the sacred and all-important matter of their *Religion*, they had been woefully trifled with, and deceived by their oppressors. They discovered, too, by the result of their struggle, the animating fact—a fact which gave a value and a power to every thing else—that they were superior to their oppressors; that the force which had kept them down, had been but chicanery; that *truth, was mighty*, and as it had prevailed in Religion, would also prevail in every thing else. And they availed themselves of this discovery. We can hardly estimate too highly this effect of the Reformation; the zeal for *Investigation*, which it inspired among men—the resolute determination, with which it filled them—that as they had discovered and remedied

one great abuse, they would search out, that they might remedy every other, that oppressed them. Yes, we say that this effect, can hardly be estimated too highly; for we believe it was this, which gave the Reformation its greatest and most salutary influence, upon subsequent events. This spirit of inquiry, thus resulting, became itself, also, in its turn, a powerful instrument. It went forth in every direction, and set itself about its great work of undermining and overturning the old order of things. It left nothing unexamined. In prosecuting its design, the first objects which attracted its attention, and those, to which it applied the severest scrutiny, were the principles, and institutions of *Government*. And it was this spirit of inquiry, thus set in motion by the Reformation, and thus directed to the examination and improvement of Government, which brought about the next great Revolution, which will naturally fall under our notice.

The throne of England, had now been filled, for six centuries, by a succession of individuals, whose characters, as far as they are material to our purpose, may be written in a few lines. All of them, had striven after, and exercised absolute power. They had all been tyrants, differing in degree, indeed, but this only as they differed in personal energy and ability. The great principle which governed them all, was, that the right of kings, was not only, divine in its origin, but unlimited in its extent. Believing themselves born to govern, it followed, that all the rest of men were born to obey. The voice of the king, in its uncontrolled majesty, was to be the voice of God; and of course, that of the people, was to be stifled, as unhallowed. Let it be remarked, however, that we say this of these kings, not, entirely, as a reproach. There is much in the circumstances of the times — the low state of mankind, as to their education, and knowledge, at this period, to extenuate their conduct. But this was the uniform character of government, down to the Reformation — *the power of the monarch*

*supreme* — that of the people comparatively nothing. And this character was carried out, to its extreme perfection, by that model of all tyrants, Henry the eighth; when the light of the Reformation, first displayed itself to man, and when the boldness, with which that event inspired him, first led him to examine its features. From this moment, a new scene of things appeared. Instead of the dead calm of submission, there was now a movement of the waters. Animated by the influence, which now began to operate upon the mind, men displayed at first, a sort of restlessness. In their periodical assemblies, which before, had been but matters of form, called to give a kind of sanction to the proceedings of the king; and to vote him the money, that he would have wrested from them had they refused to grant it, and dismissed when his sovereign power had exacted from them what he wanted — and his sovereign pleasure resolved that they had sat long enough; yes, in these periodical assemblies, thus a burlesque upon free debate, a mockery of all real liberty, the spirit of *Inquiry*, made its first feeble efforts. The eternal cry of "*prerogative*," to which men had so long listened, as to something harmless, and sacred; began to have a startling sound in their ears. They wondered what it meant. The old charters were now dug up, and examined; and studied, in reference to this point, of "*prerogative*." New and strange ideas began to be broached. Men inquired, in their minds, whether they who were most interested in the operation of any measure, had not a right to be heard, in regard to it? whether they who had earned, and possessed, and were to pay their money, ought not to be consulted in relation to its disposition? It began to be a serious question, for whose benefit "*Government*," was established? whether for the single *individual*, on whose head, inscrutable providential birth, had placed the crown of power; or for the thousands, and millions, whom the same inscrutable providence had excluded from the throne?



In a word, the idea of his own importance, and of his own power, under God, was dawning upon the mind of every man, in a solemn, and animating manner! True, it was but a thought, at first—a thought, which they who harbored, could scarcely comprehend; and *dared not* utter. But it spread; for the cause that was operating was increasing in strength. Similarity of feeling brought men together—where they whispered to each other these high thoughts; and they were surprised to find, that they were not alone. We need not detail the rest; it suffices to say, these hitherto bosom thoughts, soon ripened, under God, into united and successful action. Thus, emboldened by a common sentiment—urged on by a common cause, men gathered into one great phalanx, strong, resolute, irresistible; and guided by this principle of free thought and inquiry, widely and more widely, extended; they have moved onward freely, and directly, to the present day. But though freely, and directly; their course has not been altogether unobstructed. Another storm was yet to be encountered. What we have seen of man's history, as he advanced to the great reform of Religion, is literally true of his progress in the reformation of government. The natural tendency of the principles which he began to apply to the investigation of government; was to display to him, in its true colours, the enormous tyranny, which he had endured, under the abused name, of *government*! He discovered that he, whom he had honored as his king, had been his master, and oppressor; that "*prerogative*," was "extortion;" that such power was "despotism!" And a determination to set himself free, from such a yoke, was coeval with the discovery; and his subsequent history, is but a solemn and thrilling narration of his struggles for complete emancipation. But were these efforts met by no counter ones? Did the *hereditary*, and as they thought, the *sacred* depositories of wisdom, and power, stand cool spectators of the destruction, which the principles then spreading were to bring upon

their thrones! Did the self-imagined legitimate, divinely commissioned rulers of mankind, in this case, part with their time-hallowed sceptres, without a struggle? No; they followed the example of their great king, the *Pope*. They planted themselves upon their thrones, armed with every weapon which sovereignty, long submitted to, could furnish; and bade defiance to the power, that would dare touch its foundation. The spirit of liberty, that walked abroad, was, in their eyes a monster; to the destruction of which, every nerve was to be strained, and every power exerted. But were they to succeed? Was the great tide of improvement and freedom, which had been rolling on, as we have traced it, for centuries, and which had just rolled over and buried the palace of a Pope, to be stopped at the throne of a king, the *servant* of a Pope? O! how little did those opposers of man, comprehend the power, against which, they were struggling! How little did they understand the purpose of God — the nature of man — or anticipate the consequences, which, in a single century, would be the result of man's struggles in the cause of liberty!

The power and agency of the human mind, however opposed, under the influence of an Omnipotent, invisible hand, still regularly advanced, and gained strength. Henry eighth, whose reign is connected with the reformation, only as the light of the latter, serves to make the darkness of the former, more visible, had now passed off the scene. The boy, Edward sixth; the weak, bigoted, tyrannical Mary; the great and singular Elizabeth, who seems to have supported the absolute power of the throne, against the growing strength of free principles, more by the sort of infatuation which she inspired, as a remarkable woman, than by her authority as a queen; and last, that profound and erudite scholar, James first; these were the persons who, for the century succeeding the reformation, had filled the throne, and upheld the degrading policy

against which the efforts of man, had, during the same period, been constantly and with increasing zeal and power, directed. The two great parties, though they had repeatedly clashed, had yet forborne an encounter; but it could be forborne no longer. A time of collected energy had again come round, like that of the reformation; and the great question of "liberty or slavery," was again to be tried. Charles first, whose education and disposition both led him to carry the ideas of sovereignty and "prerogative" to their farthest verge, was now seated upon the throne; and in him, the opposers of freedom, were to make their last great stand; for he was, indeed, the last great bulwark of absolute power. True to his purpose, he resolved, that, at all risks, it should succeed. But freedom, who had hitherto been struggling, most manfully, though with doubtful fortune, was not left unfriended, in this hour of danger. A Pym, a Coke, a Cromwell, a Hampden, and other such men, were seen and numbered in her ranks; and in them, she found champions every way fit to meet the champions of her foes. Now, then, was the hour, when another great battle was to be fought between the same parties, and for the same cause, that we have traced through all history. The combatants were ready. They had borne with each other, long enough; the time had now come, in the providence of God, when one or the other must fall. It was a dark and eventful hour! But it was the harbinger of a bright day for the human race. The combat now was fierce and severe; but it was not long. The issue was the same as it always had been. Freedom was victorious. The collected wisdom and power of centuries, directed by God, was too much for the oppressor; and he quailed before it, and tottered, and fell. Yes, the empire of tyranny was overthrown; and in less than a quarter of a century, from his ascending the throne, Charles the first, the champion of supremacy, was headless upon a scaffold!

There is a startling interest created by this last struggle,

as it illustrates the immense impulse which free principles had acquired. We trace this impulse in the victory itself; but it strikes us more forcibly, as we see these principles overflowing their proper channels, as they subsequently did; and hurrying men away, almost to the very ruin, which they were laboring to avoid. Yes, not satisfied with having attained their point—all on fire, as it were, from the heat of the late combat—men could not be restrained. It was at this juncture, that the radical, Cromwell, rose up; and, taking advantage of the prevalent delusions, seated himself in the place, though he dare not assume the name, of a king. This was one of the extravagances into which men were hurried. But such an oversight did not continue long. Having been saved from their enemies, they were now, in a short time, saved from dangers which their own frenzy had created. Indeed, the fury of this tempest, as it may be called, of freedom, soon subsided; as the events which followed the revolution, were calculated to allay it. We, however, look upon the restoration by no means as a return to the old order of things, as we have so often heard it called. The form of the government, was, indeed, restored; and we doubt not, as things then were, this was a useful step. It was a salutary, as well as natural re-action, from the then dangerous extremity to which men's minds had been carried.

But the spirit of the government, was essentially modified; as the power of the crown of England, then received a check which it has felt, to the present hour. Men were not ripe for the extremity into which the flush of victory had hurried them; and it was wise that they receded from it, partially, and only partially, as they did. We mean not to say that perfection, or any thing like perfection, was the result of this convulsion. If it had been, there would have been no occasion for our own. There were many evils left—there are many, still remaining; and whether they are chargeable to Charles or to Cromwell—to the revolution,

or the restoration, it is impossible now to determine. But whatever may be thought, at the present day, of the characters of these two conspicuous individuals, we believe that the revolution, with which their names are associated, was a mighty event for man; the influence of which was not counteracted, but only modified, in its excesses, by the subsequent events. Charles was a royalist; Cromwell was a radical. Their doctrines were two extremes; and as men fled from one, they rushed into the other. But both were dangerous. Charles was a tyrant—born and educated a tyrant; he looked back upon the long line of his predecessors; and the lesson which they all taught him, was, that the "king was supreme." The stream of freedom, had, indeed, for some time previous, been flowing on; but it was among the people alone. He who sat upon the throne, was above its current. He felt not its influence; and when the sound of its movements first fell upon his ears, he knew not what it was. The rising spirit of his people, so strange to a king, he may have mistaken, and honestly so, for a movement dangerous even to themselves; and, therefore, felt bound, as the hereditary guardian of their safety, to quell and subdue it. Pity, therefore, must mingle, largely, with our indignation, at the character and conduct of Charles. Still, he was a tyrant. Whatever and howsoever his motives, which may apologize, in any measure, for the man; he was yet laboring to defeat, the great progress of the human race; and thanks be to God, that he failed. Yes, more; if his life was inconsistent with the safety of man; if it was necessary to the accomplishment of the great work of freedom, that history should contain so painful an example, it was wise that he was brought to the scaffold.

All danger from Charles, being then, now at an end, it is matter of rejoicing, that men did not long follow, where Cromwell would have led them. His principles, as we have said, were of the opposite extreme, from those which

had perished with Charles, upon the scaffold; and unsettled as men's minds then were, such principles were perilous. The transition to them, was too sudden—it could not be, and it was not, lasting. We, however, would not impeach the motives of Cromwell. We can believe, that he was carried away, like the rest of men, by the enthusiasm of the times; and that the course he pursued, was an honest, though mistaken one. We, condemn not the character of Cromwell; on the contrary, we would unite his name, with the names of the benefactors of mankind. For the firmness and independence, with which he advocated, and maintained, the cause of freedom, he is entitled to our thanks. For the courage and bravery, with which he wielded the sword in her defence, when the last great struggle came, we praise him. But we must stop here. As a subsequent leader, and a ruler, we are compelled to rejoice that his principles failed, for a *time*, as did those of Charles, *forever*. Yes, a true philanthropist, must rejoice, that his extreme notions of government, were abandoned, *without a convulsion*; as such a patriot is compelled to rejoice that, the other extreme of Charles, was, with one; in which the advocate fell. We believe that the true, and only safe course for man, lay between the two—and that it was the tendency of the Restoration, and of the events succeeding the Revolution, to lead man to that middle course.

Instead, therefore, of jarring and discordant influences, among the characters and the changes of this momentous period; we find all unanimity and harmony. The brief survey we have taken of the men, and the events; and of their operation upon each other, authorizes and demands of us, that we hail the revolution of the seventeenth century, with its attendant circumstances, as another and a brilliant triumph of the cause of man. The impulse which it imparted to mankind, gives us delight—and the excesses, therefore, into which, in some instances, it hurried him, we must overlook. The evils of these excesses, were soon

remedied; and the good effects of that revolution, have never ceased. We read of them in every page of subsequent history, after the excitement of the various events had passed; in the better defined rights of ruler and people—in the gradual rejection of the absurd notions of "supremacy and submission"—in the liberal and independent sentiments, which have since possessed the human mind—in the constantly advancing freedom of thought, opinion and speech. These results, as they gradually developed themselves, bear witness of this event, that it belongs to the great series—and more—they bear witness, that this revolution, combined with the others which we have traced, inspired that energy of mind, and independence of feeling, which created and sent hither the heroes, who achieved our own. And, in the series of convulsions and revolutions, the next was the "*American*." The interval between this, and that of the seventeenth century, was marked by no convulsion. The abdication of James the second, and the accession of the houses of Orange and Brunswick, are events which come within this period; and are indeed of material importance. As they show the immense diminution of regal power, and the consequent increase of popular influence. In the circumstances attending them, we can trace the same great principles, which have run like a golden thread, through the whole texture of history. But the end had not yet arrived. The lesson of equal rights and privileges—of what man owed to his fellow-man—and of the only principles by which the elevation of the whole race could effectually be secured—though all previous history had been teaching it, was not yet understood. The oppressors of man, had not yet learned, that the cause of man was *Omnipotent*—and they resolved again to give it battle. Severe, therefore, and frequent as had been the struggles of freedom—another, the boldest and the best, was yet to come. As if in direct anticipation of the accomplishment of the great purpose, a "New Country," had been discov-

ered, here in the West, uncontaminated by the footsteps of despotism; whose atmosphere was pure and free. Disgusted with the oppressions of the old world — hither came the champions of freedom — and secure in the sacredness of their purpose, they here made a stand, from which they vowed never to be moved.

But the eternal foes of freedom, who had ever been upon her track, that they might strike her to the earth, still pursued her. She had come out from among them, into this then new world, and here stood alone; and they imagined that she would fall an easy prey. But they were deceived. The scene had changed. Instead of lurking like a criminal, in secret places, freedom had now a home — a country of her own. Patriotism was on her side; and the impulse that reflection gave her, carried her triumphantly through the struggles she encountered. Our revolution cost them those struggles; and the result of it, forever settled the question, which all time had seen agitated, "whether man should be free!" It told him that the time had at length come, when government should be changed — when man, under God, could govern himself. The foundation of "monarchy," therefore, was completely razed; and republican institutions, the great bulwark of liberty, rose upon its ruins. We intend, however, not now, to dwell upon this event. Its causes and results, are too familiar to require even to be mentioned in this review. We barely name it, as being the great point to which all antecedent movements and revolutions, have been tending — as originating in a farther development of the same cause, and resulting in a wider extension of the same great principles. As we said, therefore, in a preceding part of our discourse, it stands not alone. The great view which should be taken of it, is that which looks beyond the narrow bounds of its particular time and place — that gives the eye a view of what went before, and what shall come after — and em-



braces the whole, as one entire, extended prospect. And when its history is studied, and its great features dwelt upon, we would have it regarded as a point of unspeakable interest, that it is not *our* history, merely, but that of mankind; that its great arena was not *our* country alone, but the world; that we were not its only combatants, but it has occupied the agency of the entire race! In tracing, as we have now attempted, the progress of the convulsions and revolutions in the history of man, and marking their uniform tendency towards our own, we have, generally, spoken indifferently, of religious and political ones, without distinction. We have, all along, exhibited the events which sent forward Christianity, in common with those which aided the cause of civil liberty. We have done so, because we believe them the same in principle and object. There is a perfect harmony of design, indeed, between true religion, and all true civil liberty—showing, conclusively, to us, at least, that they originated in the same great source of Infinite benevolence. As we have before intimated, often, in our Theological reviews, free principles of government, liberty of opinion, speech and action, upon our rights and duties, are but a part, a wider extension of that stupendous, beautiful and sublime plan, which was announced in Judea, on the birth-day of our Saviour. We delight to dwell with adoration upon the idea, that these principles come from God, our maker; and that civil and religious liberty, are to walk hand in hand, until the entire race have recovered that enjoyment of them, which was lost by the apostacy of their covenanted, federal head. Christianity, therefore, was only a revival in man, and development of principles long stifled and concealed; and the purpose which it was designed to accomplish, was to help man to a deliverance from the degradation and thralldom of sin. The battle, to be fought with the powers of darkness, being foreseen to be altogether beyond the powers of the fallen creature, man, his benignant and merciful

Creator, sends Christianity to save him from the perpetual and final triumph of his foes. And the eternal principles, in man, of freedom, now united with Christianity, in a common cause; and ever since, they have been fellow-laborers, going onward, and will still move onward, until they have completely enlightened and emancipated this enslaved race. We will smile, therefore, at the old and obsolete story of the "divine right of kings;" though at the expense of millions of advocates for their far-famed *Holy Alliances*, at the present hour. And we will smile no less, at the claim of any man, to a "Divine right" to exercise such a power over his fellow man, as that here referred to. Christianity, indeed, authorizes us to ridicule the idea, that any of the artificial forms of government come from the hands, or can claim the special sanction of the "only Ruler of the universe!" Still, we insist upon it, that there is one sense in which we can, and must, believe in this Divine origin of government. This is when we contemplate them, as growing out of, supporting, and being supported by, the principles of revealed religion; when we feel, that as individuals, as citizens, and as christians, we are the same—born to the same privileges, and duties, here on the earth; and destined to the same immortality. In this view of government, we see, indeed the hand of the "King of kings;" and learn, of course, that the *charter* of our religious, political, and social liberty, comes from God.

There is, we think, great satisfaction to be gathered, from the view, which we have taken of the *convulsions* in the story of man. It lights up, and gives interest, to the whole history of man—that history, without it, would, in many parts, be but dark and gloomy. It shows us the great fountain of moral improvement, and enjoyment, as it flowed "*fast by the oracles of God.*" *There, was its great source, and thence did it issue.* It has been constantly flowing on through all time. *Ingrate man*, has, indeed, often endeavored to obstruct its course. Tyrants have endeav-

ored to arrest its progress. But what have they effected? They have indeed, built up their barriers, lofty and strong; and thought that their purpose was accomplished. But though they had impeded for the moment, they had not arrested the *mighty current*. The stream was flowing on, rising higher and higher; gathering its forces, against that which opposed it; till, at length, it reached the highest point, of the elevation of its opposition; and then, furiously, and in a moment, it dashed over its bounds — and the barriers and their projectors, were together, swept away into destruction — and after a passing moment you might have looked in vain, in cases referred to, for a vestige of their work! But again the stream rolled on, faster and with more force, from the very resistance which it had encountered and overcome; until another barrier was erected, and which, again, in like manner, it swept away. Such has been the course of moral liberty — such has been the history of man. The silent gathering of the waters, have been, the "seeming dark places — the habitations of cruelty." The loud rushes of their overflow, have been the great convulsions. Such views as these, we think, give history its true aspect; the dark parts, have only been preparations for the bright — and all for one and the same purpose. The very opposition of *tyrants*, under God, has been made to give an impulse to freedom, and helped man forward.

To conclude — the view, which we have here taken, of the convulsions and revolutions in the history of man, furnishes matter of useful reflection, as well as pleasing, respecting our *own*. We can invite the present generation, whose countenances are irradiated by the fair light of freedom, to stand upon the eminence which Providence has assigned them, and there take a retrospective view of their race. They will find in all other men, fellow laborers, and brethren; partners in a common struggle, pressing forward to a common end. They will learn, from the scene, to re-

press the vain thought, that would impute to their own revolution alone, the liberty they enjoy. They will learn their indebtedness to past generations. The fathers of our revolution, were, indeed, noble men; they were expanded, high souled men — never to be forgotten "*Names.*" But they stand not alone, the sole pillars of freedom. They were but the associates of the great leaders of preceding convulsions. They took up the cause where others left it — and to these, therefore, with them, is the honor due.

And, again: those, too, who may sometimes despond, with respect to man's cause; who may, peradventure, imagine that he may yet fall from the height he has already reached; and thus finally fail of arriving at his predestined moral elevation; may gather, we think, increasing encouragement from a view of the facts which we have here displayed. Such will discover, that freedom — the "liberty of the children of God," which was ordained for man, by his Creator, is not the mere bubble of a moment, blown up to deceive, and burst and disappear. Such will learn, that this "liberty," is designed to be the glorious result of all the struggles of man; and as he has, under God, been striving for it in all ages, he will hold on his way, and finally triumph. Let us, then, reader, look upon the history of the convulsions and struggles of our race, with perfect confidence and satisfaction; with an unshakeable faith in the "promised reign of righteousness and peace;" of the ultimate, triumphant enjoyment here upon earth, of "the glorious liberty of the children of God." For will the sun, think you, which has been so long behind the clouds, which partially obscured his rising; when he has just beamed forth, in all his brilliancy and glory above them; will it go back down again, in the east, whence it arose, and leave us all in darkness? I tell you nay; the biography of God, tells you nay; God himself, tells you nay; but on the contrary, "that sun" shall roll onward, to its meridian splendor, in one bright and unclouded course;

and after it shall have witnessed the civil, moral, and religious freedom, the illumination and the purification of the entire population of this globe; it shall then descend, and sink, most placidly and sublimely, in the west, when "time shall be no more." Yes, such is the united testimony of the biography of God, and "His Holy Word."

Now, to the ever blessed God, our heavenly Father, be glory and praise, through our Lord and Saviour, Jesus Christ, forever and ever.

Amen and Amen.

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TO READERS.—Although the author of this volume, has been confined by a dangerous illness, ever since it was put to press, and, of course, rendered unable to correct the proof-sheets; yet the publisher is now authorized to state, that excepting typographical errors in orthography and punctuation, the sentiments intended to be expressed, are fairly presented, in all cases but one; and this is to be found on the one hundred and seventh page, ninth line from the bottom; instead of reading "men were at that time, ignorant of the use of iron and brass"—read: "*men were, at that time, in a state of infancy and ignorance.*"

And the following should have been added to close the paragraph, page 184, respecting the "failure of our 'Missions.'" "Ah!" said my late venerable and truly learned and pious spiritual father, Rev. Doct. Nathan Perkins, of Hartford, Conn., at my last interview with him, in 1836, tears at the time furrowing both his cheeks, "*our plan of operations is not Apostolic—it contains too much of the 'policy of the princes of this world;'*" and I have reason to fear, it will not be finally *owned and blessed, by the great Head of the church.* I do not like to be a prophet of ill; but I am compelled to prophecy, that the American churches will be overrun and broken up, within a very few years." His remarks were so striking and thrilling to us, that we then entered them on our journal. A..





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*By John U. Parsons.*

Containing the elementary part of the Analytical Spelling Book, on the plan of Gail's Lesson System of Glasgow; by which *all* the powers of the mind, are called into exercise; the child learns to read *intelligibly*, even from the first lesson; and becomes interested in the connection of letters with the simple ideas, instead of the dull monotony of repeating sounds, for weeks or months, without attaching any meaning to them.

THE ANALYTICAL SPELLING BOOK.

*By John U. Parsons, late Principal of the Indian Teachers' Seminary.*

The principal original feature of this book, is the Analogical classification of the words, as illustrated in the last two pages of the Primer. The author, with great labor, has gone *through the language*, and arranged it in tables, illustrating all the variations in etymology and prosody — making it not merely a spelling book, but practical grammarian and compositor.

*From S. Putnam, Esq., Principal of the English and Classical Hall, Brook'lyn, N. Y.*

DEAR SIR: — I have been patiently waiting for the Analytical Spelling Book, which has at last arrived, and about thirty of them are now in the hands of my pupils. I have long considered a work of this kind, a desideratum in our schools. It needs no recommendation but to be known, to be universally adopted. With my present views, I shall feel that I am doing an essential service to the youth of our land, by using my feeble influence to extend its circulation among the teachers of my acquaintance.

Yours, most respectfully,

S. PUTNAM.

*From Rev. S. R. Hall, author of Lectures on School Keeping, and Principal of the Teachers' Seminary, Andover, Mass.*

I have examined with considerable attention, the principles of teaching orthography, as developed in the Analytical Spelling Book by the Rev. John U. Parsons. I think this system better adapted to the improvement and thorough progress of the scholar, than any one with which I am acquainted. The Spelling Book is generally accurate, and must be highly useful in our schools generally. S. R. HALL.

#### YOUTH'S BOOK ON THE MIND.

*For the younger classes in Mental Philosophy, by Cyril Pearl, Principal of the Buckfield High School.*

This book is designed as introductory to the study of Professor Upham's valuable work on Mental Philosophy, and should be studied in all our common schools. Highly commendatory notices of it, have appeared in all our most respectable papers in New England and New York, which we have not room here to insert.

*From the Rev. Adam Wilson, editor of Zion's Advocate.*

We noticed this book some time since, as then in the press. It is now published, and for sale by Mr. Hyde. Mr. Pearl is a practical teacher; has devoted much time to the science, as well as to the work of teaching. He has adapted his book to the capacity of youth; it is also just the book any one needs, who accounts himself a beginner in the study of the mind. It is a volume of only 156 pages, and will be studied by hundreds who would be repelled by heavier works.

#### WARREN'S GEOGRAPHY.

*A systematic view of Geography, with an Atlas, for Academies and Schools, by William Warren, Principal of the Windham High School.*

Of the numerous highly respectable notices of this work, which have been received, we have room only for the three following

*From the Christian Mirror.*

As we were meditating a review of this book, the following came to us, by mail, which we believe to be from a person entirely disinterested, except as a member of the body politic, who, of course, has his own share of enjoyment in every improvement which promises good to the community. In its commendation of the new Geography of Mr. Warren, we heartily concur.

MR. CUMMINGS: — I wish, through your paper, to call the attention of school committees and school teachers, to a System of Geography for the use of schools, which is just out of press. It bears on the title page, the name of WILLIAM WARREN, Principal of Windham High School, as author.

An examination of it, will, I doubt not, bring many to the result at which I have arrived, that the book is better adapted for the use of our schools, than any of its predecessors. With the text books in use heretofore, from Morse's and Cummings', onward, I have been pretty well acquainted, as scholar, teacher, and member of school committees. They all bear the same objectionable features, and some of the latest have these features in greatest prominence. They contain too much descriptive and historical matter, which is never well learned, and tends only to give a superficial character to the study and recitations. They are minute, beyond all reasonable bounds, crowding



upon the scholar's attention, the names of all the little hamlets, hillocks, and mountain-streams, in the land. They contain a large amount of statistical and other such matter, very convenient in a book of reference, but out of place in a text-book for common schools.

I judge from Mr. Warren's book, that he has felt in his own school, the objections which lie against the text-books in use, as have many other teachers. I feel obliged to him, for the effort he has made, to supply the deficiency. It is, I think, a successful effort.

This three-fold division of the subject, giving "a General, Particular, and Miscellaneous view of the World," is a convenient one, and goes, so far, to produce clear and systematic views. The topics presented, both in the general view of the globe, and in the survey of individual countries, are such as show not only familiarity with the ordinary compass of Geographical knowledge, but — what is more rare — discrimination in his selections. He presents, in the case of each country, its position, chief towns, mountains, rivers, and productions; its government, religion, education, and morals. He does this clearly, concisely, and ther stops. "The indispensable thing," says a quaint writer, "is to know when to get done." No where is the exercise of such knowledge more important, than in a text book for common schools. The book we are upon, exhibits it. The author says enough, and does not say too much. He leaves on the mind of the scholars, a clear, well defined impression, and does not confuse him by a heap of talk. The whole book — if we except a few pages in the latter part — seems designed to be learned by the pupil, not "for substance of doctrine," as the too prevalent mode now is, but sentence for sentence, and word for word. Learned thus, it will give him a clearer and better outline of Geographical science, than is ordinarily attained. The filling up of that outline, may be gained with greater advantage and completeness, as well as with less injury to the scholar forming habits of patient, thorough study, from other sources. I have taken pleasure in observing that, both in the second and third divisions of the work the facts stated, and scenes presented, are given in such manner, and with such degree of fullness, as to open the way for oral lectures in connexion with recitation, if the teacher is prepared to give them, while at the same time they awaken the scholar's interest, and suggest a path for his inquiries.

Let me add, that the peculiar features of Mr. Warren's book, while they make it a good text book for all our schools, render it especially suitable for those where — the scholars being assembled from three to six months only a year — perspicuity and brevity are more important.

Your correspondent writes, without knowledge of publisher or author, simply from his own conviction of the merits of the work. It is just such a work, as, in his own days of teaching, he would have given much to find. He asks for it an examination. B.

*From B. C. Fernald, Esq., Principal of the Union School, Portland, Me.*

MR. HYDE: — I have examined Warren's Geography and Atlas, and I know of no better way of expressing my approbation, than by stating that I have for some time, taught Geography on Mr. Warren's plan; and that I shall introduce his books into my school, as fast as new books on Geography may be wanted. I shall be able to do this more readily, as, by the help of his questions, which may be had for a few cents, I can use them with Smith's Geography and Atlas, now

generally used in this State; thus obviating the greatest difficulty found in introducing a new book, however great its merits.

B. C. FERNALD.

Union School, Portland, August, 1843.

*From William Bartlett, Jr., Esq., a School Teacher, and member of the School Committee, Bangor, Maine.*

BANGOR, July 27, 1843.

SIR: — I have been favored with the perusal of Mr. Warren's Geography and Atlas. The classification of subjects in the Geography, I very much like, because I think the pupil will be enabled to pursue the study as herein presented, with much less confusion than he otherwise would.

#### ELEMENTS OF NATURAL THEOLOGY.

*By I. Nichols, D. D., Pastor of the First Church in Portland.*

The following notice is from the pen of Rev. Asa Cummings, editor of the Christian Mirror, Portland, Me.

Dr. Nichols has prefixed to his work, the appropriate motto: — "Every house is builded by some man. But he that built all things, is God;" and the work is a very happy illustration of its motto. It is devoted, principally, to an examination of the human frame; and it is shown that the conformation of its various parts, and their adaptation to the purposes which they are known to serve, could not have happened without the design of an intelligent Creator. It is better adapted to the comprehension of youth and common readers, than the more elaborate and extended treatises of Paley and others; and next to the Holy Scriptures, is one of the most interesting and useful fields of contemplation, which could be spread out before them. We do not think that the religious community sufficiently appreciate the importance of such studies, or that they are aware of their beneficial tendency; and yet it was on contemplating his own frame, his substance, that was curiously wrought, that the "sweet psalmist of Israel" exclaimed, "I will praise thee, for I am fearfully and wonderfully made." If any person can peruse this little book, without feeling a kindred emotion, and forming a similar purpose, the fact would be an affecting proof of the alienation of the heart from its Maker. When it is remembered that Atheism is among the spreading errors of our land, we see an additional reason for directing our youth to such intellectual pursuits, as will furnish the best defences against this arch heresy; and such we regard the contents of the work under review. We are glad that a new edition of the work has been demanded, and that it makes its appearance in a style of execution so worthy of its matter.

*From the Portland Courier.*

I have been highly gratified by the perusal of this volume, which is just issued from the press. I took up the work with no ordinary expectations; nor have I been at all disappointed. What I particularly admire and prize in it, is the manifest design which everywhere pervades it, of doing good.

The book is written in the form of conversation, and is well calculated for the use of schools, and would constitute a valuable and interesting companion in every family. Aside from its main object, which is to lead the reader to look

"Through nature up to nature's God,"

it is highly valuable as a book of instruction in natural science. I question whether there is another book in the English language, so well calculated to give the young an early and familiar acquaintance with the structure of the human frame.

Dr. Nichols appears uniformly, to have sought to dress his facts and arguments in the language common to all society; and when more learned and technical terms are necessarily employed, he is careful to explain their meaning. He is evidently more desirous to instruct those who need instruction, than to delight those who are already instructed. The motto has a very happy application to the subject:

"Every house is builded by some man,  
But he that built all things, is God."

Our author commences by defining the term Theology, which he says is "derived from two Greek words, employed to signify our knowledge of God, and is divided into two parts, natural and revealed. Revealed Theology embraces those extraordinary discoveries, which God has made to mankind, in the holy scriptures. Natural Theology teaches what may be known of God, from the manifestations of his existence and perfections in the natural world." The work under consideration, is confined to the latter branch of the subject, viz: Natural Theology; and the arguments are principally drawn from an examination of the human system. He takes first the head; describes the structure and formation of the skull, and the brain; then the organ of the senses; the eye receives a particular and minute examination. Several facts are stated with regard to the construction of this organ, which I have not met with in other works. The author next goes into an examination of all the larger and more important bones of the system; then the muscles, nerves, alimentary organs, heart, arteries, veins and skin. He occasionally has allusions to comparative anatomy, and gives a short view of the animal instincts, the organization and properties of plants, and astronomy.

The work contains about thirty engravings, illustrating the subjects; and is executed in a handsome style. — SEBA SMITH, JR.

#### UPHAM'S NATURAL PHILOSOPHY.

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## Musical Works.

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48 pages of choice music, most of it old airs, arranged in four parts, accompanied by words adapted to temperance celebrations, lectures, and social meetings. These tunes are all suitable to be used with other words, on any other occasion.

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## Missellaneous.

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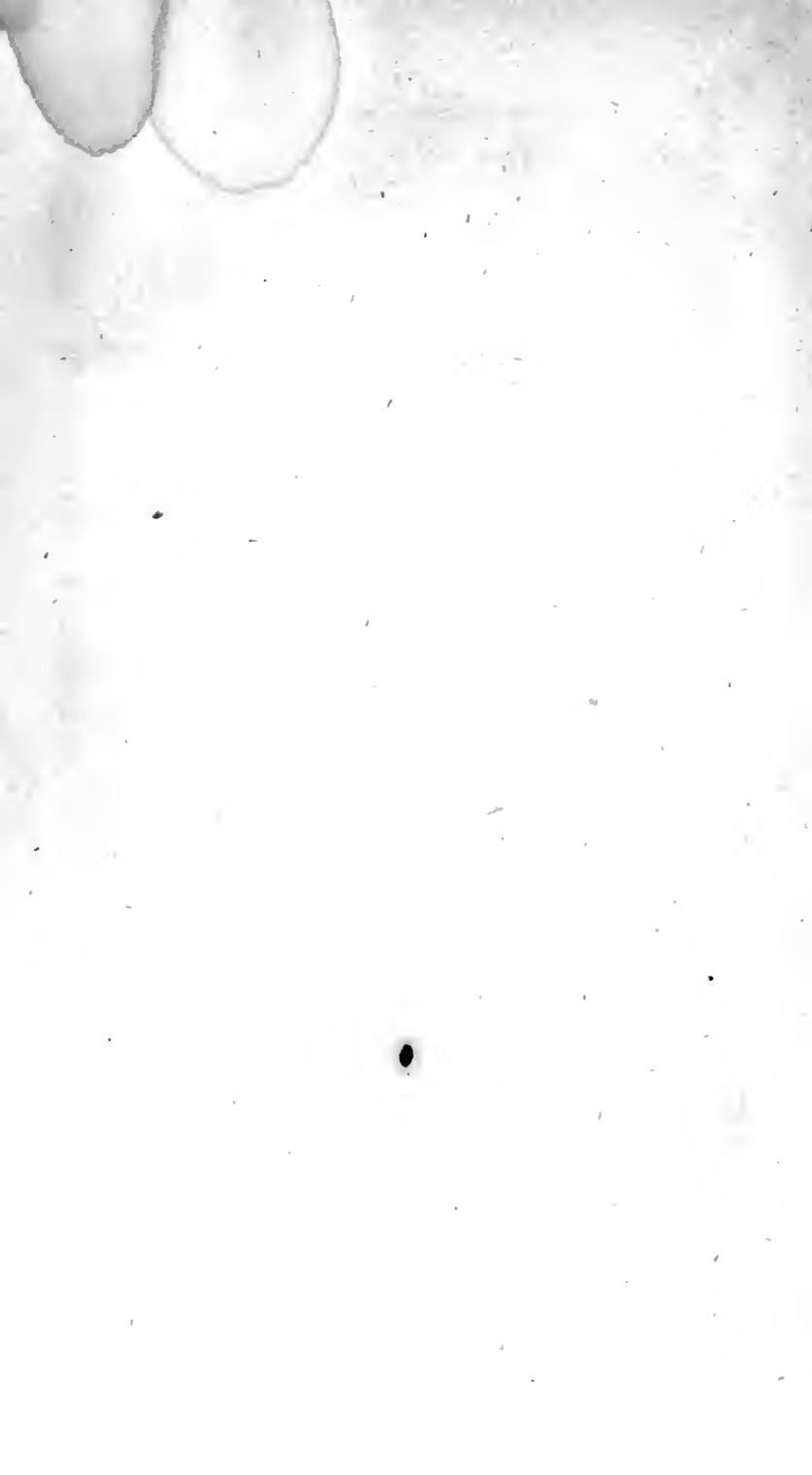
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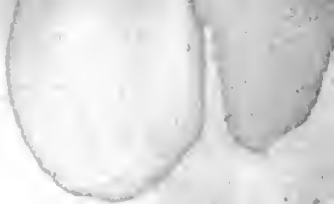
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